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Equality

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Mayor LaGuardia Must Act

Confessions of an Ex-Nazi Leader

By BODO UHSE

Christianity and Racial Bigotry

By MAXIMILIAN BECK

Married to a Jew

By SALLY NICHOLS

Equality

A MONTHLY JOURNAL TO DEFEND DEMOCRATIC RIGHTS AND COMBAT ANTI-SEMITISM AND RACISM

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THE EDITORS regret the omission of acknowledgement for the material for "Swastika Over Philadelphia" in our August issue. It was collected by THOMAS AND MIRIAM WEBER and the Philadelphia Committee of the American League for Peace and Democracy.

ONE YEAR OF MUNICH

J. Flavius

THE 28TH OF September will mark the first anniversary of the Munich Pact. A year ago, when Chamberlain and Daladier returned to their respective countries with the pact in their pockets, there were still millions of men and women in England and France who believed that it had freed the world of terrible tension and that Europe was moving toward an era of peace. Those who saw the mischief, at once were attacked as warmongers, interested only in fomenting unrest and upheaval. Today, one year later, Munich has come to be recognized as a force for evil, the very opposite of progress, freedom and culture.

Munich was not a stroke of lightning out of a clear sky, or an earthquake in a peaceful unwarned world. More than five years before, on that ill-fated January 30, 1933, with the advent of National Socialism in Germany, the balance of power in Europe was destroyed and a seed of unrest thrust into the world. Since that day, Nazi agents have been swarming throughout every country, spinning nets of intrigue, sowing race hatred, spreading antagonism. Fundamentally, Adolf Hitler's goal was supposed to be shaking off the chains of the Versailles Treaty, so that Germany could overcome its severest economic crisis. Actually, however, that section of the Versailles Treaty which bore down heavily on Germany—reparations—had been abrogated de facto in 1931. Foreign occupations of German territory were ended in 1930. And when, at the beginning of 1935, two years after Hitler's coming to power, the Saar returned to German rule, Hitler himself announced that he had no more territorial claims in Europe.

If European statesmen had then seen things as they were in reality, they would have known what faith to put in Hitlerian assurances. A half year before the Saar plebiscite, Chancellor Dollfuss was murdered in Vienna by Nazis, and Hitler's agents were already reaching out to destroy the sovereignty and independence of Austria. Several months later, on October 12, 1934, Hitler announced the resignation of Germany from the League of Nations. At that time, Nazi provocateurs were raging through Czecho-Slovakia, kidnapping innocent men and women for sacrifice across the German border. But the European statesmen refused to see these storm signals, they ignored the cries of martyrs in German concentration camps, they clung to their illusions.

Barely two months after the return of the Saar to Germany, on March 18, 1935, Hitler declared general conscription in Germany. A cry of fear and warning arose from all the friends of European peace. The situation was clear enough. No one was threatening Germany. Why the preparation for war? But the cry of fear and warning went unheeded. One year later, on March 7, 1936, Hitler sent his troops into the Rhineland, which had been demilitarized in accordance with the peace treaty. Each of these steps was accompanied by a statement from Hitler, either before the rubber-stamp Reichstag or elsewhere, that he would respect and leave untouched the sovereignty of other countries and other peoples. Several months after the military occupation of the Rhineland began the more or less open intervention in Spain. The statesmen of Europe closed their eyes to it. They continued to keep their eyes closed on April 7, 1937, when German bombers destroyed Guernica in one hour, and left 7,000 women and children as corpses.

Obviously, this attitude on the part of European statesmen only encouraged Hitler. On March 22, 1938, Hitler's troops entered Austria, destroying a country which had retained its independence for centuries. Austria was put in chains, its leaders were thrown into prison and hundreds of thousands of citizens became the equivalent of feudal slaves. A sultry mood was closing down over Europe. Statesmen contented themselves with an innocuous protest. And the armed might of National Socialism began to concentrate on the last stronghold of democracy in Central Europe—the young republic of Czecho-Slovakia.

During the summer of 1938 the nerves of European peoples suffered unrelieved tension. Mobilizations and transparent provocations on the Czecho-

Slovakian border left the whole continent without a moment of peace.

The crisis neared its peak. Hitler's threats assumed the tone of an ultimatum. A war psychosis gripped Europe. France ordered partial mobilization. London manned its defenses. Czecho-Slovakia was subjected to pressure by the British and French governments. The legal and elected representatives of a country were no longer the masters of its fate. Chamberlain and Daladier went to Munich, to deal with Mussolini and Hitler on "peace." And on the 28th of September came the Munich pact. Sentence was passed on Czecho-Slovakia. Czecho-Slovakia was to withdraw from its armed defenses; it was to renounce one-third of its territory. Immediately the Munich pact called forth sharp denunciations from far-seeing statesmen in the democratic countries. Winston Churchill in England, one of Chamberlain's closest party associates, opposed it, as did Henri de Kerillis, a conservative Catholic political thinker in France. Such men saw at once that Munich was a sword in the heart of European peace.

But the defenders of Munich argued that even if the rape of Austria and the occupation of the Sudeten territory by Hitler's army did bring to Germany territories which had never belonged to it, and exceeded by far the replacement of land which Versailles had taken away from Germany, these were all still German-speaking sections. Hitler, they said, now possessed more or less all the German-speaking territories which bordered on Germany, and there was no doubt that the peace of Europe was henceforward secure. In addition, on the day the Munich pact was signed, Hitler issued a solemn assurance to the world that he neither planned nor thought of incorporating other language territories into the German Reich. Czecho-Slovakia, the Munich defenders said, had offered itself in sacrifice, but its burden should be eased by the knowledge that it had saved the peace of Europe and brought to mankind an era of peace and the possibility of undisturbed achievement. Satisfied in all its external claims, the Third Reich would now return to the mainstream of civilization and humanity.

Hardly six weeks after the Munich pact the world was startled by further news. During the night of November 9, 1938, thousands of Jewish citizens in Germany were dragged from their beds and thrown into prisons and concentration camps. These were the same innocents whose lives had already been reduced to ruin by the economic program of the Third Reich. During one night 500 synagogues were destroyed, 500 funeral pyres flared. The number of the murdered is not yet known. Thousands of Jewish business establishments were plundered and left a shambles. All this in the "best organized country in the world." All this in peace, under the aegis of Munich. The world rang with a cry of disgust. Not even the most unrestrained imagination could have foreseen a pogrom of such scope and barbarism in the 20th century.

Five and a half months after Munich. Czecho-Slovakia carries the cross with which it has been burdened, ostensibly for saving the peace of the world. Its citizens work hard, trying to keep the harm Munich has done from becoming a catastrophe. The nation makes every effort to keep itself going and sustain its economic and political organization within the limited framework of independence Munich had left it. Again Nazi agents start an artificial storm and before one is aware of what is happening, the bandits are already over the border. Its defenses removed by Munich, Czecho-Slovakia became Hitler's booty entirely. After twenty years of political independence, an independence tenaciously struggled for through centuries, the country was gone. But it was not returned to its pre-war status when full citizenship was possessed by its people. It was catapulted instead, into a hell worse than any the Czechs have endured in all their colorful history. Not only did they lose their national in-

NAZI EDUCATION

—Humanite, Paris.

"Define the globe."

"The Rome-Berlin Axis surrounded by living space."

dependence but their most primitive human rights were taken away. Looting, plain and simple, was instituted. All the wealth of the country was confiscated for Germany and the people were made its feudal slaves. The legend of Munich, proclaiming national unity for the German people, was blasted. Under the mask of the "national emancipator" glared the hideous visage of the national oppressor. Czecho-Slovakia was erased from the political map of Europe.

The small countries around Germany were seized by a paralyzing fright. No borders were safe. Eight days after the march into Czecho-Slovakia Hitler's armies entered Memel. Lithuania was deprived of its one port and made a vassal state to Germany. Roumania was given an ultimatum which demanded economic subservience to the Third Reich. Jugoslavia was put under pressure. Intervention in Spain was increased and the Spanish Republic was ground under the united heels of Hitler and Mussolini.

Good Friday. A holy day to all of Christendom. And this was the day chosen by Mussolini, in the year 1939 A.D., to erase still another country from the map of Europe. Aided by hundreds of bombers and artillery of all kinds, Mussolini's troops forced their way into Albania and drove its king and its leaders to flight.

But the spirit of Munich still reigns. Poland is next. Polish statesmen also took Hitler's first assurrances of peace seriously. In 1934 they signed a ten year agreement with him, mutually guaranteeing inviolability of boundaries. Five years have passed and Poland sees itself threatened with Czecho-Slovakia's fate. All of Europe has been pushed into a position of uncertainty. One does little but wait for the Fuehrer's next speech. Hardly a day passes without the report of troop concentrations on this or that border. Europe is like a witches' cauldron. Statesmen face one riddle: Where will *he* break out next?

To draw a terse conclusion from this first anniversary of Munich is to be confronted by this appalling picture: Two European States—Czecho-Slovakia and Albania—have disappeared from the map. Another State—Lithuania—is mutilated. The Spanish Republic is destroyed. On all the seas are ships crammed with homeless wanderers whose tragic condition is indescribable. They have been robbed of their property, their livelihood has been wrenched away, they sail from port to port in a vain search for a friendly haven, and even this last hope may be lost to them. Other countries have learned how to build concentration camps. Hungary has been forced by German insistence to adopt anti-Jewish laws. Europe resembles a keg of dynamite. Millions awaken daily asking themselves: "Are we to be granted peace for one more day?"

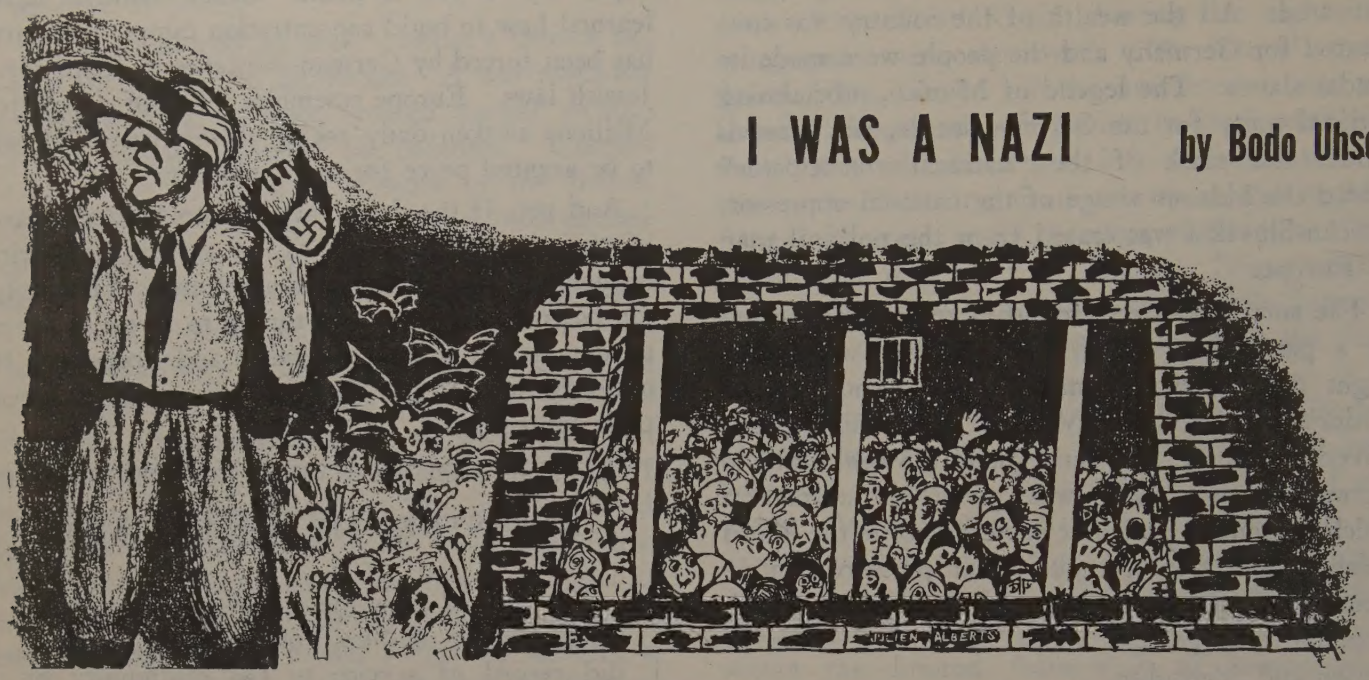
And yet: If the democratic Powers become aware of their strength, the spirit, or rather the spiritlessness of Munich can be cleared away. Humanity can be freed of terror and turned to face a new era of democracy, mutual tolerance and progress. If only the democratic Powers collectively asserted their united will!

ATTENTION MR. VALENTINE!

We wish to draw the attention of the Police Commissioner of New York City to the splendid record of service to the community by Captain John Collins of the Alexander Avenue Police Station in the Bronx. His precinct, in the very heart of Father Coughlin's "Christian Front" and "Christian Mobilizers" movement, has been the scene in recent months of unbridled Jew-baiting. With the sterness befitting his important responsibility, Captain Collins has made it crystal clear to the fascist hoodlums that there is a striking difference between a citizen's right to free speech and assembly and the freedom to engage in or to incite to unlawful acts, to riot and to bloodshed. He also has impressed upon the individual policemen under his command that he will hold them to strict accountability if they will be found encouraging or tolerating acts of violence and law-breaking, or if they will be remiss in protecting any peaceful citizen from molestation or interference with his civil rights by the local anti-Semites.

Thanks to Captain Collins' energetic actions and to the vigilance of all patriotic Catholic, Protestant and Jewish residents of the locality, the lower Bronx is still safe for democracy and for America.

Equality extends an accolade to Captain Collins. May he serve as a bright example to all other police officers in New York City and in all other cities in the United States.



I WAS A NAZI

by Bodo Uhse

Confessions of An Ex-Nazi Leader

Not long ago a copy of *Angriff*, the Nazi Propaganda Minister Goebbels' newspaper, fell into my hands.

It did not happen by chance. I had boarded the *President Harding* at Havre, and the third day out—that is, after we had left the little Irish harbor of Cobh—I found the *Angriff* on my bed. Most of the passengers were Jews—emigrants from Germany, Austria and Czecho-Slovakia. My cabin was being shared by a non-Jewish German-American who was returning to America after a brief visit to the "Fatherland." When I asked him why he had placed the paper on my bed, he explained: "Why, I see that you're Aryan. . . . "

He did not realize what a mistake he was making. For I had been a Nazi. *Had* been.

The copy of *Angriff* reminded me of it very strongly. It contained an announcement that *The Schleswig-Holstein Daily*, one of the oldest and most widely circulated newspapers of the National Socialist Party in North Germany, was in its tenth year of publication. The announcement went on to say that during the "years of struggle" the paper had contributed considerably to the ultimate victory of National Socialism.

But it failed to add that the founder of that newspaper had long since turned his back on the Nazi party, that he had been persecuted and driven out of the Reich, and that his name had long ago been placed on the list of expatriates. The secret court administered by Major Buch for the party had placed the name on still another list, the blacklist of traitors. That is equivalent to a sentence of death.

I founded that paper. That was ten years ago. I was a Nazi then. I wore the brown shirt and the swastika armband. I spoke at meetings, edited the paper, acted as local party leader, was head of the party group composed of city councilors.

How had it come about? Well, it was all really very natural. When I look back on it now, I have the impression that it did not cost me a moment's reflection.

My father was an officer. After the war he was retired. I had to leave school because my father's pension was not enough to pay for my studies. Until then I too had expected to become an officer. Now that was all over. My very natural expectation of occupying a leading place in civil life was also unfulfilled.

As a clerk in the editorial office of a small provincial newspaper I earned less than I needed to sup-

port myself. The "Versailles Peace," which was a real misfortune for Germany, was a misfortune for me also. I identified my fate with the fate of my country. That is how it came about that I joined a small National Socialist group—the "Oberland Volunteer Corps."

But I was interested in other things besides national questions. I was also hungry and I did not know what was to become of me. National Socialism appeared to be the ideal solution. It reduced every misfortune to a common denominator; for every hope it had one and the same goal. That made the world a very simple thing.

However, there were some things that were revolting to me. Among them was harsh anti-Semitism, but it was not difficult to compromise with that. I had always been anti-Semitic in a latent form. Only one Jew had ever entered my father's house—the horse dealer. He bought the army horses that became my father's property after two years of service. No matter how much this dealer paid for them it was never as much as my father's debts. So every two years my father felt he had been "cheated by that Jew."

It was not far from that to active anti-Semitism. This is not said in excuse—nor is anything else that is written here— but only in explanation.

Although only twenty-three years old, then I was already enjoying considerable power in the rich province of Schleswig-Holstein. That is what corrupted me and kept me in the party even after I had begun to see through its reactionary character.

Naturally, it was very pleasant to address large meetings, review Storm Troopers on parade and make inflammatory speeches in the local legislative bodies. Hitler had given me more than a uniform. He had also given me the leading position that the Republic had denied me.

Soon the flat land belonged to us. We drew a magic ring around the Socialist cities of Altona, Kiel, Schleswig. If a Socialist speaker dared to venture forth, we quickly drove him away. A certain Socialist deputy, an old man, a scholar, discovered me at his meetings four times in succession. Each time the Storm Troopers occupied the hall at just the right moment so that no one else could get in. We did not let him speak even once. It became a great joke for the Storm Troopers.

We had no pity and no morals. The times did not favor it, nor the party training. The struggle among the little Fuehrers was just as brutal as the struggle with the outside world. That Goebbels would one day be hanged from the highest tree was very clear to Strasser. When Goering spoke to intimates about the "traitor," everyone knew that he could mean only the Fuehrer. "The party is not an institution for young girls," we said, and thought it very natural that such sentiments should be held. Were we to have pity or consideration for our adversaries?

We all had some fault to find with the party and we knew of the corruption of many of its leaders. But we had no other party, it alone made something of us. We were all cynics.

Did not the end sanctify the means? Had not Germany fallen upon misfortune? Who did anything about this misfortune? If I wished to leave the party, where would I turn? I remember that shortly before the Reichstag voted on acceptance of the Young Plan, I was actually on the point of stepping out of the party. Then I heard a deputy of the German People's Party speak at a meeting. He said: "Whether we should accept the Young Plan or not it just one of those things. The answer to that question is easy."

But the Young Plan imposed a reparations burden of hundreds of millions. It provided for payments lasting until 1999.

This demonstration of incompetence, this caricature of democracy, kept me in the party.

At the same time, I already had great cares, and cynicism was no longer pleasing to me. When, at a meeting of the group composed of city councilors, I approved the granting of relief to the unemployed, the rich farmers who financed our paper—though they did not pay their taxes to the state—stormed the editorial offices the next morning. "Are we to feed these good-for-nothings? We won't even consider it. They join our party anyway."

And the farmers were right. The unemployed did join.

Life is often stranger than fiction. It made me happy to accept my first worker into the party. In the next election parade of the Storm Troopers, he carried the banner. The police officer who supervised the parade laughed when he saw him: "He won't bring you a single additional vote in the election. He has been in prison seven years for repeated robberies and has lost his citizenship."

First the dregs of the proletariat came to the Nazis, then the unemployed, etc., etc. The party grew strong.

In that period Hitler visited our province. He called at our editorial offices. He walked with quick steps, his riding whip dangling from his arm.

I had already spoken to him before this, in Munich, and I was familiar with his quick, giddy ways. This time I realized whom they reminded me of: Wilhelm II.

He remained standing in my office for a moment and cast a fleeting glance at a page of the newspaper, which he picked up from the table.

"Socialism?" shouted the Fuehrer of the National Socialist Workers' Party. "That's an unfortunate word altogether. Why do they write so much about it? It only leads to misunderstandings."

Hitler pushed on past his escorts to the door and saluted with: "Heil Hitler."

That evening I got drunk. But it was no way to stifle an awakened conscience.

I placed hope in the opposition within the party. When Hitler concluded his Hapsburg agreement with Hugenberg and for the first time openly joined the reactionary forces, the party seemed to tremble in its entire structure. No one trusted Hitler any longer in that hour. All who until then had obeyed blindly now seemed ready to revolt.

I appealed to my friends, the Brothers Strasser: "We must act now. We must rise up against Hitler." But Gregor Strasser hesitated: "I swore loyalty to him."

With the simple argument that the party needed the money of Hugenberg and his friends, Hitler steam-rollered all opposition on the part of his under-Fuehrers at the party congress. In politics, too, things are harsher than the imagination can conceive.

Then I left the party. I cannot deny that I found it hard to do so. That meant that I would no longer be permitted to edit the paper, to command the Storm Troopers, and to be a city commissioner. I would have to give up the hope of being elected to parliament. . . .

However, I took the decisive step, went another way, a new way, and followed it to the end. It finally led me to Spain, to the trenches in the war for Democracy.

This brief autobiographical chronicle is not to be interpreted as an expression of remorse. It contains accusation and warning. Did I have to take that road? Did the many others have to, who became National Socialists without first thinking it over?

The great democracies of the world should not have burdened Germany with the Versailles "peace." We all know that.

But German democracy itself made mistakes. On that point it may be useful to sum up our experience. German democracy should have carried out the simple task of a democracy, to take the truth under its protection and combat falsehood. It should not have remained a mere law, a printed piece of paper, but a living force, progressive, mindful of the welfare of the masses, active in the cause of cultural development and the social well-being of the masses. In a word, it should have been real, social democracy. Then probably it would not have found itself in the situation where the masses left it in the lurch. Then it would not have had to resort to "anti-movements" against anti-Semitism, after it was already too late. It should have demonstrated clearly what it was there for.

Fascism says the Jew is to blame. For every evil in life it has a common denominator. Amid all the complexities of technical and social systems, this is a great convenience to the simple man who is thus enabled to ask: why did not democracy take the pains to show him the root of the evil, why did it not name the real guilty one?

In conclusion: German democracy should have been a real democracy, should have defended freedom against those who openly declared that they wanted to do away with it. Since it did not do that, it was laughed at. People lost all respect for it. It also lost its own self-respect.

But decent German men and women are reasserting their human dignity again in the face of the Nazi terror and barbarism. They are working for the liberation of their people through the heroic underground movement. A free and humane Germany will yet rise like a phenix out of the inevitable destruction of the Nazi nightmare.

DELIBERATE REFLECTIONS

By Hendrik Willem van Loon

I never quite understood the meaning of the word "blasphemy" until I heard a man by the name of Coughlin say "God Bless You" over the air.

—*Greenwich Time.*

MARRIED TO A JEW

Sally Nichols

WHEN I MARRIED ten years ago, the fact that I was marrying a Jew meant nothing to me. I am of Scotch-Irish-English descent. My family on both sides has lived in America since the time of the earliest settlements. But I did not think I was "allying myself with an alien race" any more than if I had happened to fall in love with a Frenchman or Norwegian born in this country.

Circumstances at the time contributed to this view. My fiance happened to be an orphan. My own family raised no questions on the score of "race," for my parents' outlook was so broad that their only anxiety was whether we were suited on more important grounds. There was no conflict of faiths, for neither of us possessed any religious convictions. As it also happened that my future husband was seldom thrown with Jews, observed none of their religious traditions, and had no characteristic popularly regarded as Jewish, I felt no sense of strangeness nor need to learn the ways of a different people.

It seems hardly possible, but it is true that, at twenty, I did not understand "race" prejudice. Of course I had seen it applied to Negroes, but it was not a thing that affected my life directly. To me, it had no force because it had no logic.

If I perhaps saw examples of discrimination against Jews, in college, or in the commercial world, I attached so little significance to them that I didn't feel indignant, as I did at some people's attitude toward Negroes. One can be innocent of such things as one is innocent of sex. There was not even skin-color to make me differentiate Jews from other people. I had never come in contact with large numbers of Jews. On learning a person was Jewish in those days, I never gave it a second thought.

This state of mind continued for nearly five years. Then changes in the outside world began to reflect themselves in my husband and me. In the succeeding five years, although our personal lives have been the happiest possible, they have gradually opened into a very different vista than at first. Gradually the word "Jew" has come to bear an odium of tragedy, hatred, and despair.

We are living in the Western United States, where Jews are under the happiest conditions anywhere in the world. We have not been denied a place in society, heaped with obloquy, despoiled of our possessions, robbed of means to earn, denied food and shelter, or even a corner where to lay our heads. Our government has not deliberately passed laws designed to break up Jewish-Gentile marriages and encourage suicides. Yet.

But the fact that these things are happening to those who bear the label "Jew" and to many others, in more and more parts of the world, makes it impossible not to be personally affected. What sort of world is this?

I was a long time waking up to what it was all about. Although back in pre-Hitler days my husband never forgot he was a Jew, and had no illusions as to the meaning of that, my ignorance and naivete were so great that, I see now, he simply had no way to communicate his knowledge to me. My tastes lay along artistic lines; in my secluded life, I felt little interest in politics and international affairs. Little did I guess what personal meaning news items were going to hold for us.

Hitler's accession, and the measures he first put into effect, were unreal, incredible. When Japan seized Manchuria, I had no realization of what it meant for the world. Like many, I cherished a secret conviction that the path of humanity lay generally upward, and we were living on one of the highest peaks, if not the highest.

My husband had a deeper, truer intuition. With his unusual grasp of public issues, he did perceive what was coming. In 1934, over the breakfast coffee at Copia Ranch, he remarked, "Sally, a madness is coming over the world, like a slowly encroaching cloud. It's a sort of insanity, a fever for which there is no cure; it will simply have to run its course. There is no escape from it, even in the farthest corners of the earth. During our lifetimes, no person, no class, no country, is secure. . . .

"Even during our short period of observation, we have seen a moral disintegration begin in individuals we know. The same thing is beginning to take place in whole peoples. Italy, Germany, France, England. No one knows what the end will be. I visualize the final struggle as perhaps between the forces of evil and the liberal forces of good."

These words impressed me so much at the time that I noted them down, but I was far from intellectual acceptance of their meaning. By 1935 it became clear that world conditions were getting worse, not better. My husband's public position gave him unusual opportunity for observation, which, combined with his keen deductive powers, put him years ahead of the general run of prophets. That year he said, "You begin to see the signs now, don't you, of what I predicted? In the United States you are going to witness a swing to the right, which will presage a long and bloody chaos. You see intimations already. People aren't *disinterested* any more. Fewer and fewer old-time liberals are fighting for abstract justice; they are all being won to the theory that the end is justified by the means—any practical means. Everyone has become *partisan.*"

Changes began to be wrought in us too. Hitler made my husband a Jew. Deliberately he threw in his lot with the threatened minority. For the first time in his life, he began deliberately to associate with Jews, to proclaim himself a Jew. He became a tireless worker for the democratic process, for he saw clearly that the fate of Democracy, the only system under which an individualist could breathe, was linked to the fate of the Jews.

As for me, Hitler made me an American as High School civics never did. For the first time, I was made aware of the real advantages of Democracy. I stopped taking them for granted. I began to take greater interest in current problems.

I asked questions, one of which was: Is there really something different about Jews? I read newspapers, articles, books, everything from Wasserman's *My Life As German and Jew* to Lewisohn's *Upstream.* I found how blind I had been. I learned amazing things, such as that some Jews are fully as prejudiced against Gentiles as the reverse. In trying to comprehend what lay behind anti-Semitic madness, I lost some of the simplicity that used to make me puzzle why, if the Germans didn't want the Jews, they prevented their leaving the country? A basic explanation of "race" prejudice I sincerely sought. I have not found it. I understand only that it has no relation to reason, but is a cloud befogging reason.

In this period I lost the ability to look on a Jew the same as on any other person. How many other people must have lost it. Once that unconscious distinction is made, *what can unmake it?* The basic requirement for prejudice has been fulfilled.

The Jew is marked out from the rest, if only by a sense of tragic, impending fate. My husband predicts that in time the Jews will be exterminated.

After Manchuria, Hitler's rise in Germany—Ethiopia—Spain—Austria—Czecho-Slovakia — followed rapidly. Italy went anti-Semitic. The Balkans showed signs of doing so. England is becoming less of a Democratic, and more of a Fascistic country every day. The Jews' hope in Palestine has been dashed. The Swastika hovers like an ugly cloud over South America. After Munich, of what country can we say, "No, that will never happen?"

"One by one the lights go out." America is the only place of hope left. And now, like the first ominous touch of frost in the air, comes a premonition.

A survey shows one-third of our population conscious of rising hostility to Jews. Investigation uncovers a nation-wide system of Nazi-paid propagandists. A prominent Chicago obstetrician advises his Jewish patients not to have children. Mushrooming Know-Nothing movements capitalize on anti-Semitic prejudice, and endeavor to spread it. The same sort of signs were seen in Germany after the war.

These first rumblings seem to grip the heart, casting a pall over the landscape like a gathering hurricane. After all, how could it be possible that so large a body as this nation should resist infection, with contagion on every side, and ulcers already breaking out within?

Although one seizes hopefully on every sign that all is not yet lost, fear remains. It is not fear of the things that can happen to us personally (for they do not matter) but fear of what they will do to us inside.

Being not Jewish, but allied to a Jew, I have a double portion of things to fear—a vague terror for humanity, a fear of the unknown, a fear for my partner, for our common life, for myself.

Material insecurity probably emphasizes them.

I am in a position to see intimately the terrible degradation of spirit experienced by the Jew of fineness and imagination, on behalf of his people, in our present world. How can the spiritual corruption that is the basis of anti-Semitism keep in some measure from poisoning everything it touches? How can the strongest human, the strongest nation, preserve integrity and balance and serenity, when their very core is daily periled—not by one big crisis with heroic demand, but by thousands of small impingements?

Easy enough for those who have not experienced it to say, "The Jews have survived persecution through all the ages, and they will come out the better for this." "After all, the Jews have not bartered their souls, as their persecutors have." They cannot know what such experiences do to the soul. How could they?

To adjust a common life in the shadow of such an uncertainty is a feat in itself. My husband tells me that, had we met for the first time three or four years ago, he would not have asked me to marry him. He would not have married a Gentile woman under any circumstances. How good it is that we cannot see beyond the veil into the future. What sort of life can be planned in the knowledge that it will probably be shattered by dark events to come? What is the use of building a civilization which may be destroyed any moment by bombs?

These questions seem to me to have no answer, except—Do we not all live, every instant, under the Damoclean sword of Death, and manage usually to forget it? Some of the delights of life are nullified, of course—the ones that depend on security—but others are heightened by contrast.

Time, that has already brought unexpected things, may bring greater changes in me. Sometimes I fear I may deteriorate under pressure, and take on all the more despicable characteristics of the persecuted Jew: intolerance, self-pity, neurotic sensitiveness, a desire to hurt back. Already I find myself tempted to put people who casually express prejudice outside the pale.

Shall I grow combative, wish to enter an arena? I now think not. There really is nothing one person can do about it, except minister to the demands of his own conscience. When evil is a logical outcome of events, one feels able to cope with it. When it is a world-wide force beyond anyone's control, one feels trapped. It is just too much to take on responsibility for even a fraction of the sins of the human race; one would cease wanting to live, if one truly contemplated the enormity of forcing starving people to live in ditches between frontiers of two countries, because no country will take them in; or of denying ships cruising full of refugees any place on earth to land them—when there is room enough on earth for everyone.

"What to do about it" is of course the horrible dilemma that comes up every day in some form. Horrible, because of the mortal certainty that whatever one does may turn out wrong. It is a trap. It seems to me that this has not been sufficiently pointed out. The Golden Rule is one thing. The law of the Jungle is another. What are the Golden Rulers to do when they clash?

Fundamentally it is a moral question; it is the dilemma of Democracy, the paradox of Pacifism; it is a trap for the believer in law when the law goes wrong, of the German people under Hitler's rule, of the Jew in a world gone mad. Even if a few people figured a way out, it would not mend matters. No majority would follow them. The Jews are not united. Democracy is not united. Only the lawless are united in their lawlessness—joined in an "axis."

It is not what is happening to the Jews that is alarming. They are but a fraction of the world's population. What matters is the motivation back of their destruction; the disease of which anti-Semitism is a symptom. How is it that, at the height of evolutionary progress, we are sliding into the dark pit from which we struggled long ago?

The civilized code is built on respect for human life, and for the pledged word. How can people who live by that code, preserve it when brought into violent contact with people who do not?

To pin faith on spiritual regeneration by example, when the opponent has organization and cohesion, flies in the face of facts. For instance: in Europe, only two Jews have yet been goaded into killing Germans. In Spain, in China, those under attack have refrained from using their opponents' methods of cold-blooded mass murder. Who wins?

What are the possible alternatives? To embrace fascism, to compromise with it in the slightest, means breakdown in personal character. To use reason and love is to tilt with straw weapons. Those words have no meaning in the fascist lexicon. To

use fascist weapons, to fight vileness with vileness, is to soil yourself. Not to resist, is to be enslaved or destroyed. What shall we do?

Some might prefer death to living in a world which negated all they believed in. The alternative may be to take up the sword against the aggressor, thereby jeopardizing those values irretrievably.

In the last analysis, it is idle to think any change can be worked on the dictator nations from without. Real change is wrought from within. The rising of their own people is the only thing that can stop the leaders. Perhaps the best thing we can work for, in this country, is the hastening of that debacle, by aiding the underground movement in Germany with money and moral support. This is not in accordance with the old *mores,* but is there any better way out?

If this view seems unduly dark to future readers, let them remember, it was seen by one who lived in the twentieth century, and was married to a Jew.

REPLY TO "MARRIED TO A JEW"

We publish the above gloomy confession with a measure of misgiving. If it were merely the contrivance of a publicity hound, the outpouring of an egomaniac or the clever masquerade of a fear-baiter, we should have used a rejection slip without much ado. To print literature of despair in these critical days is to pour kerosene on crackling twigs. But we are convinced that the author is an honest, sensitive American, caught in the clutch of circumstances that she dimly understands, perplexed by ideas that are rooted in fear; a sincere liberal who, under brute pressure, has succumbed to intellectual standards that are in effect expressions of emotional instability. It is because we suspect that there may be others who have fallen into the same trap, thus becoming unconsciously victims for those they despise rather than allies of the forces of good, that we ask our readers to ponder and scrutinize this article with more than passing concern.

We feel duty-bound to answer the author's question: What are we to do? Before answering, however, let us try to separate the chaff from the wheat in her observations and assumptions.

Like millions of other Americans who believed that our political problems had been settled for good by the framers of the Constitution and had an unquestioning faith in the gospel of prosperity, the author's comfortable world was completely shattered by the Depression and the accession of the Nazis to power. By quickening stages she and her husband—let us think of them as symbols now —came to perceive that society was convulsed in an immense upheaval, that the threatening evil was fascism. They looked upon fascism as an illness, "a fever for which there is no cure," an insanity which is incurable as it is inevitable. The events of the past year, instead of giving them some clue to the nature of the "disease," only made it appear more chronic, filled them with a paralyzing fear, drove them to the recesses of their inner selves for comfort, and led them to the precipice where another step will mean embracing the slave morality that fascism itself creates. Like Mr. H. G. Wells and other terror-stricken intellectuals, the author seems to believe that the last resort is an escape into the deadening resignation that a fascist world is inevitable, that the Jews will be exterminated, and that even the ideas of liberty and equality will disappear.

We cannot grant these assumptions. Fascism is not a disease. It is a political-economic mechanism, deliberately organized and consciously foisted upon the people. It employs a facade of rabid nationalism to divide and antagonize the people, to set group against group, to destroy democratic ideas and institutions. Its source is not in the unexplorable recesses of the heart or mind, but in the inabilty of the ruling groups to cope with economic misery. It has spread, not because it is so written in the book of fate, but primarily because of the widespread sense of futility created among the uninformed masses and among intellectuals with a brittle moral fibre. Fascism can be halted. It can be halted by a foolproof organization, by wide education and by indestructible solidarity of the mil-

lions of men and women of good-will throughout the world. We grant that this is a staggering task. We believe that this is the only alternative to fascist slavery. The power and the will and the brains to destroy fascism exist. We need only the moral courage to do it.

We can understand, we can sympathize with the torturing problems provoked by the rising tide of reaction. We cannot condone the retreat of any educated person into the world of illusion. We deplore the tendency to clutch at any gospel that promises momentary relief or speedy deliverance from difficulty. To identify oneself with the struggles of persecuted minorities is an elementary duty of any moral human being. To isolate oneself in the rediscovery of a minority tradition is treason to the greater cause which embraces all minorities. The times demand the strengthening, not the weakening of all those ties that bring men and women of good-will into closer human association. What a pity that the author's husband should yield to fascist "race" superstitions! As though marrying within "one's own fold" would in any way alleviate the threat! Who, if not we Americans, ought to live in accordance with our deep belief in the fundamental equality of all men? To yield at any point is to serve our enemy. Now is the time to broaden the base of equality, to let freedom ring more clearly than ever.

There is no reason to relinquish the belief that "the path of humanity lies generally upward." To be sure, we are not destined to move forward in a straight line. But the betterment of humankind is more possible today than ever. Society is man-made, it can be remade by man. Apparently, we are living in an epoch when we must move with one foot in a crumbling order and the other foot in another, more humane world in the throes of creation. We must remove the decay with one hand while we mix cement with the other. Difficult? Yes, but intellectual honesty and the love of our fellow human being demands that we at least try.

What are we to do?
Not mope, but mobilize.
Not fear, but fraternize.
Not lament, but organize.

We must mobilize our intelligence, our resources, our faith.

We must fraternize with every man, woman and child who honestly wants a world based on liberty and equality.

We must organize, organize, organize until every friend is counted in our ranks.

Specifically, put courage into your heart, gird your loins, look reality in the face. Mould democracy in the home, in business, in school, in the community, in government, in religious institutions. Throw in your lot with the people, with labor—the bulwarks of democracy. Suffer not the enemy to come unto you in any guise. Join with your friends to destroy the attackers of religion, of justice, of liberty, of equality.

Then the righteous will inherit the earth!

THE EDITORS.

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EDITORIALS

Mayor La Guardia Must Act!

A fear is gripping the hearts of the Jews of New York. It hangs like a pall over the city. Let no one mistake it: this fear is palpable and real. Jewish apprehension may be chronic but it is always sensitive and accurate to dangers that threaten. It is a product of many centuries of suffering and disaster succeeding disaster. And can the Jews of New York be blamed if they are filled with alarm because Jew-baiting by the followers of Father Coughlin and Fritz Kuhn in the metropolis has already left the academic stage of diatribe and false accusation and has assumed the more telling weapons of the economic boycott, the knife and the blackjack?

Wherever you go—in homes and offices, in factories and public conveyances, on street corners and in meeting halls—wherever Jews congregate nowadays, the subject of the new threat to their peace and security is being discussed with deep anxiety and foreboding. Even the most ardent advocates of "hush! hush!" are being shocked out of their timidity by the onrush of events. All are asking themselves and one another the disturbing question: "Where is all this anti-Semitic propaganda leading to?" They recall with a shudder that before the deluge of Hitler overwhelmed the Republic of Germany, a similar situation existed in Berlin and Munich, in Hamburg and Vienna. When the Nazis discovered that the democratic-liberal government of the Reich was displaying indecision and forbearance, they took it as sign of toleration for their campaign of lies and vilification against the Jews. More than that, they took it as an encouragement, as a direct sanction for them to commit acts of violence and bloodshed. And the streets of German cities, celebrated by a matchless culture, grew scarlet with the blood of Jews. This proved only the prelude to an ever-widening campaign of brutality by the Nazis. It was not long before Catholics, Protestants, Freemasons and other freedom-loving men and women began to feel the heavy hand of fascist persecution.

Only recently the New York press carried the account of a talented and beautiful refugee who, as she listened to the Jew-baiting slogans shouted on Times Square by a vendor of Father Coughlin's *Social Justice*, recoiled with loathing and exclaimed to her companion: "My God! Why don't they stop him! That's the way the Nazis shouted in Berlin before they seized power!" So depressed did she become by the idea, that after several days of brooding she took her own life and by such violent means that shocked all New York out of its complacency.

Why are New York Jews so disquieted, so uneasy? Why do they feel so insecure? They number approximately one-third of the city's population of seven million—a vast number of people, surely. Why then do they feel like a storm-lashed island in the midst of a roaring sea?

Rightly or wrongly most New York Jews have come to the conclusion that the Mayor and the police are not concerned with their welfare, that they are reluctant to extend to them the protection due them both as human beings and as citizens. Worse yet, many believe that a large section of the police, the District Attorney's office, and a number of magistrates are either covertly or openly sympathetic to the Coughlinites. They charge that the authorities are reluctant to prevent the unlawful activities of the latter, despite heir open incitements to riot and bloodshed. They watch with painful concentration, they say, the ease with which the anti-Semitic hoodlums and disrupters of the peace are frequently acquitted by the courts if and when arrested, despite the damning evidence brought against them. One liberal judge recently remarked ironically that it seemed to him "awfully funny" that mostly unoffending *Equality* vendors are brought before him on charges of disturbing the peace, while the sellers of Coughlin's *Social Justice*, who seem to be the lawless and abusive element on the streets, are rarely ever arrested, or, if arrested, convicted.

Many Jews are saying that they are deeply disappointed in Mayor La Guardia. They are bitter in their charge that he is not a true progressive because if he were one, he long ago would have suppressed the violent and lawless activities of the local fascists and Jew-baiters. They feel let-down and despondent because of this. Some are even accusing the Mayor of playing politics and of displaying a lamentable lack of courage in dealing with subversive and hoodlum elements.

The editors of *Equality*, non-partisan in politics and counting Protestants, Jews and Catholics, wish

to go on record on this important matter. They deeply deplore the gross injustice of these charges against the Mayor. They know full well that the air which the Jews of New York breathe at the present time is charged with a well-nigh unendurable tension. Under such stresses men and women cannot be entirely just. The editors of *Equality* firmly believe that the Mayor is a true progressive, that he does have the welfare of the Jewish people close at heart, and that he has demonstrated his interest in them time and time again in his words and actions against their enemies who are also the enemes of all organized society. They feel, however, that the uneasiness now distressing Jews could be dispelled by the Mayor himself. The Jewish problem which has suddenly darkened the sky for the citizens of New York is no longer a Jewish problem—it concerns vitally the peace of the entire community which is composed of Jews, Protestants, Catholics and others. It is a self-demonstrable axiom: What happens to one segment of the population intimately affects all the others. The editors of *Equality*, therefore, feel that the Jewish and Gentile citizens of New York are entitled to a clear understanding of the grave problems that they are obliged to face because of the alarming increase of lawlessness among the fascist anti-Semites, that they are entitled to a frank and unequivocal statement from the Mayor as to the policy and the concrete steps he and his administration are taking to suppress the treasonable fascist spark before it blazes into a conflagration.

The citizens of New York, both white and colored, Jewish, Catholic and Protestant alike, would feel much more reassured if the Mayor appointed an investigation commission to sift all available information concerning the activities and the ramifications of anti-Semitic and fascist cabals and organizations, and then have their findings published so that the community may know precisely the true dangers that it is facing and who the culprits are. Some time ago there appeared a passing reference in the press to the initiation of such an investigation by the Mayor. If such a commission actually was appointed, then sound public policy would call for a complete airing of their findings as soon as possible. Not until such data is made available will it be possible for the Mayor and the law-enforcing agencies to submit concrete recommedations for tackling the hydra-headed monster of many faces: fascist, Jew-baiting, law-breaking and treasonable.

The time has come for the Mayor to speak up—fully and concretely. He must clear the air of baseless accusations, innuendos and misunderstanding. He must reassure the citizens of New York that the law-enforcing agencies: the police, the District Attorney's office and the courts will henceforward act swiftly, unflinchingly, and above all—effectively, in punishing the fascistic malefactors against law and order and in banishing from the city the spirit of the jungle which they are trying so desperately hard to introduce.

Be of Good Cheer

It is said that certain breeds of deadly snakes first seek to paralyze their prey through fear before striking. The breed known as fascists have thus far used this technique with some effect, particularly in the field of international diplomacy. They are trying to use it on the anti-Semitic front, too, as a means of intimidating the Jews and all decent citizens into inaction.

But this part of their campaign has been striking many hard snags in America. The American public, including the Jews, just refuses to be scared stiff by the snake-eyes and loud hisses of the fascists and the anti-Semitic fringe. They are fighting back, and fighting hard. And when the storm blows over we confidently predict that the anti-Semites will be a sorry sight. There is solid realism behind this sense of confidence in the ultimate outcome. We do not subscribe to the smug school of thought which thinks that fascism and anti-Semitism can be stopped by repeating a magical formula such as "It can't happen here" and doing nothing about it. It won't happen here because we, the American people, won't let it happen here. The American people, yes!

Anti-democratic movements against religious and racial minorities are by no means novel in this country. They have appeared many times since the birth of our nation. Some have been powerful; many have made a big noise in their time. In our own generation we have seen the Ku Klux Klan rise so rapidly to power that many liberals believed its conquest of America to be inevitable. But we saw the people rise up in wrath and crush the monster.

There are undoubtedly many Jews and others who have been panicked by the rapid growth of anti-Semitism in this country. Confusion and fear have made them hesitate to aid actively the fight

against religious bigotry. There are still individuals of the "hush-hush" type who have made a fetish of inaction, clinging to the fallacy that a problem can be solved by ignoring it. There are even some shameless Jews who indulge in a peculiar kind of inverted anti-Semitism, such as was manifested in the New York State election campaign last year, when a whispering drive against Governor Lehman of New York State was started *among Jews* on the ground that it would be safest for them to defeat Jewish candidates for high public office, regardless of their fitness for the post.

The overwhelming majority of Jews, however, have reacted to the current anti-Semitic movement in the grand tradition of their forebears over many centuries — that is, with exemplary courage and fortitude. Most of them want desperately to participate in defense of their democratic rights, but many are at sea concerning just what can and should be done. To these we should like to point out at this highly appropriate time of the Jewish New Year when every pious Jew takes moral and social inventory of his life, the importance of organized activity. There are many worthy organizations fighting anti-Semitism, some of them devoting their entire strength to this purpose, others embodying it in wider programs for the defense of democracy. There is a place for every decent American in this cause, and it is the task of all to find it.

We can look forward to the ultimate outcome with courage and confidence. It may well be that this struggle will result not only in vanquishing the dark hosts of anti-Semitism, but in bringing American democracy a great step toward that traditional goal of a decent, independent and mutually-respecting communal life long known as the American Dream.

Like a Thief in the Night

It cannot be sufficiently emphasized that *the price of our liberty is eternal vigilance.* We cannot afford to nod even for a moment. For fascism is like a thief in the night. It comes stealthily within the shadow while the guardians of democracy are fast asleep.

Let the New York authorities take notice: the Italian Consul-General in their city, Commendatore Gaetano Vecchiotti, is spreading openly the poisonous racism of his country among New York children of Italian descent in the fascist schools of the National United Italian Association. He has brought to this country from Italy a number of fascist teachers for these schools. They are being supervised directly *from the Italian Consulate* by the imported fascist propagandists "Professors" Zerqueni, Maldera and Maistrello.

Since when has the privilege of diplomatic immunity entitled a foreign government agent to direct the teaching of subversive doctrines to young Americans? If the State Department will not act, then the New York authorities should take immediate steps to stop this foreign insidious propaganda undermining their city's impressionable youth. Furthermore, the Mayor of New York and the Bar associations should ask for an accounting from Judges Freshi and Sabbatino for sending telegrams of congratulations to these fascist rookeries. The Mayor and the Board of Education should also censure Dr. Albert Bonaschi, member of the Board, for sending his greetings to the closing exercises of the schools at which fascist slogans and the cry of "Viva Il Duce!" were loudly raised.

Let the Italian Consul-General remember: New York is not Rome! It is still in the United States.

Hope for the Refugees

As we go to press, the second conference of the Intergovernmental Refugee Committee is in session in London. Its termination is likely to be delayed for several weeks because of the staggering proportions that the problem has assumed and the failure of the Committee to implement its decisions of a year ago with an effective organization. The small jet of hope that flowed from Evian was abruptly stopped at Munich when the defaulting democratic powers helped Hitler create another area of persecution in Central Europe. Since then an unbroken series of depradations by the Hitler-Mussolini-Franco regimes, removing the last thin vestige of the pretence of decency, has increased the number of refugees in Europe, according to reliable reports, to approximately 1,100,000.

The Nazi government has devised a malicious scheme of dumping large numbers of its victims, stripped of all their possessions, on firetrap ships in order to intensify the problem for the countries that have left their doors ajar. The haunting despair of these persecuted men and women can be guessed from the partial record of suicides during the past year: Germany, 4,300; Austria, 5,650; Czechoslovakia, 3,100; Italy, 4,650. Nor has this country been free of similar tragedies.

It is encouraging to note that the present conference has learned from these experiences and is no longer proceeding on the assumption that the officials of the Third Reich can be dealt with in good faith. Among its important decision thus far is the establishment of an interdenominational, nonsectarian corporation, which Paul Van Zeeland will head, to facilitate the emigration of refugees, and which bars the transfer of goods from Germany; the assuming of financial responsibility for the rehabilitation of emigres by the thirty-two cooperating states; and, above all, the acceptance by the officials of the Committee, representing five major democratic powers, of President Roosevelt's invitation to meet in Washington this month for "constructive preparation for a speedy alleviation of the terrible plight of those peoples whom we have been striving to assist."

It is the President's conference that gives us some reason for hope. For, although the London conference has turned in the right direction, there is no concrete evidence that the fundamental problems of mass colonization and economic rehabilitation are being tackled, and governmental financing is contingent on all 32 nations chipping into the kitty. Nor is the dominating presence of Lord Winterton, whose eloquence is wasted on the helpless "illegal" immigrants as his influence strengthens the appeasing policy of Premier Chamberlain, at all reassuring. If President Roosevelt can get the cooperating nations to utilize some of the excellent plans that already exist on paper, if he can persuade the governments, particularly those of South America and the British Dominions, to take active measures for immediate colonization, if he can rally public opinion in this country to support the relaxation of immigration restrictions, if he can make clear to the cooperating nations that a refugee immigration is an economic as well as a moral asset, he will not only be aiding in the solution of this tragic problem; he will also strike a solid blow at the inhuman policies of those merciless powers that have created it. We urge our readers and civic organizations to mobilize in support of our President in this noble endeavor. He must succeed.

American Fair Play

While the echoes of the hundredth anniversary of baseball are still within range, it is right that a movement to break down the color line in our most popular sport should be initiated. During its first century, the baseball diamond, both park and sandlot, became a school for the American tradition of fair play as well as a center of unique amusement. No audience has been more generous with a newcomer than the fans in welcoming and encouraging a rookie. No public has been so quick to condemn the "money player" or the star who couldn't deliver.

No sporting group has remembered with greater visible affection the Christy Mathewsons, Ty Cobbs and Babe Ruths who advanced the standards of the game. This has been recorded with the true folk accent in the stories of Ring Lardner.

It is an appropriate time for baseball to complete its circle of development. Is there any good reason why a man should be excluded from the game because of the color of his skin? It is our impression that what the fans want is first-class ball playing, regardless of nationality or color. What they applaud is a shrewd bunt, a well-placed drive, a brilliant double or triple play, regardless of the player's height, weight, team or color. It is a great loss to the game that the howitzer batting of Josh Gibson (84 homers in 1938) or the whirlwind pitching of Satchel Paige should have been confined to "colored" ball parks. It happens also to be poor business policy. The managers need only consider what drawing cards colored athletes like Jesse Owens and Joe Louis are. It will be heartening to the democratic ranks of our country and it will be another blow to stupid bigotry, if other voices are added to those of Joe Di Maggio, Vander Meer and Carl Hubbell, who want the next hundred years of baseball to be an even more glorious one for the sport.

American Labor Against Anti-Semitism

American labor is resolutely and without equivocation meeting the problem of anti-Semitism. This insidious race-hatred which is cunningly used by fascist propagandists to cause division among organized workers, is indignantly rejected by the latter as anti-union and un-American. A case in point is the recent history-making decision of the Cafeteria Employees Union, Local 302, an affiliate of the American Federation of Labor. On July 31, the Grievance Board of the Union met to render a decision in the case of Frederick Grimm, charged with disseminating a "Christan Front" leaf-

let urging a boycott of Jewish stores at a cafeteria in which he was employed. After listening to the testimony of the witnesses and the comments of the officials of the union, Grimm was suspended from Local 302 on a verdict of "anti-union activity."

Officials of the union not only pointed to the fact that attacks on creed, color or race violate the Constitution of the International as well as the by-laws of the Local, but stressed "that whenever strife on racial or national lines occurs among workers it is taken advantage of by the employers." According to the union's press release the leaders "stated that a study of the American labor movement will show conclusively that such strife has indeed often been fostered by employers and all other enemies of labor, with the aim of preventing or smashing labor organizations."

The incident in Local 302 is not an isolated one. It is typical of what the "Christian Front" means to labor as a whole. Particularly significant is the fact that Grimm, according to the testimony of witnesses, stated:

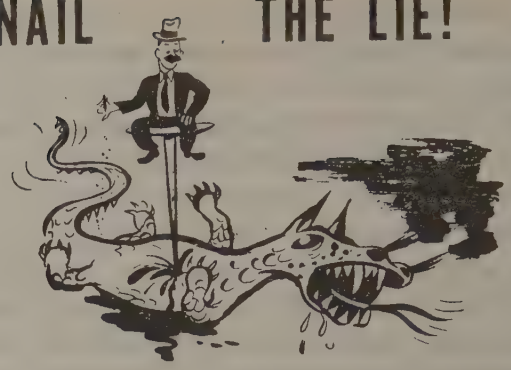
"I have the Bund behind me and with that force I can close the doors of the union."

There are many Grimms in many unions in the United States trying to disseminate anti-Semitism, hatred of the Negro and racism. Their attempts to divide trade union members along racial and religious lines is a serious threat to the unity of the labor movement. They are the first steps in a planned campaign to destroy the trade unions.

The vigilance of the Cafeteria Employees Union and the vigor with which it recognized that anti-Semitism must be routed out of the trade union movement can serve as a model to all of organized labor. The Nazis, Coughlinites and "Christian Frontists" trying to worm their way into the unions are a serious threat to American labor only so long as they are not exposed and expelled. Labor has the power and the desire to deliver a telling blow to the race and religion-baiters.

On Labor Day, 1939, American democracy as a whole looks forward to the further contributions of organized labor to the fight for democratic rights. A united American people, embracing all strata of the population and all branches of organized labor, A. F. of L., C. I. O., and the Railroad Brotherhoods, can erect a barrier which will stop the fascists in their tracks.

NAIL THE LIE!



WE OFFER OUR readers (and those Cacklinites who quote *Social Justice* as scripture) a sample of fuehrer Coughlin's false attacks. We have no doubt that the radio priest knows by heart his master Adolph's counsel out of *Mein Kampf*: "Feed the people your own lies, but be careful to feed them your lies so insistently and persistently that in the end they are bound to believe you." Now, here's the lie, in black and white:

SOCIAL JUSTICE

THE SMEAR SHEET, *Equality*, for which SOCIAL JUSTICE predicted a short life, has disappeared from New York newsstands to be replaced by *The Voice*, ostensibly the organ of an anti-Coughlin Catholic group. Since *The Voice* can be bought at any Communist stand which sells the *Daily Worker* and *New Masses*, it seems that a more accurate title might be "*Little Sir Echo.*"

—(July 24, 1939)

Maybe someone is just a bit worried about the increasing sales of *Equality?*

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LATIN-AMERICA FIGHTS ANTI-SEMITISM

Samuel Putnam

TUCKED AWAY on an inside page of its issue of May 15th the *New York Times* carried an interesting cable from Santiago, Chile. It relates how one Hans Voigt Schmidt, chief of the Chilean propaganda bureau of the German State Railways, had been arrested by the Popular Front government, taken to the Argentine border, and there informed that his presence in the country was no longer desired. What was Herr Schmidt's crime? He had ordered the printing of a large number of anti-Semitic leaflets opposing the admission of Jewish refugees to Chile. The authorities accused him of endeavoring to stir up racial conflict.

With the speed at which events are moving these days, other and far more significant instances may have arisen by the time these lines appear in print. The Schmidt incident, none the less, may serve as a text in discussing the subject of anti-Semitism in Latin America. It establishes a number of points:

1. The definite existence of individuals and groups endeavoring to spread anti-Semitism as an organized force in a South American country, in this case one governed by an advanced democratic regime;

2. The characteristic source of this anti-Semitic agitation in an official Nazi propaganda organization; and

3. The fact that the democratic forces of Latin-America are awake to the peril that confronts them and are beginning to take decisive action.

For the Chileans, like the Brazilians—and now the Argentinians—have good reason to be on their guard, not merely against anti-Semitism, but against fascist efforts at the seizure of power and the dismemberment of states. Any reader who follows the newspapers should have no difficulty in recalling the Nazi-inspired *Putsch* attempted in Chile last year (1938), or the one not long before in Brazil. The latter putsch was shown to have been financed, to the tune of half a million dollars at least, by Nazi industrialists in Rio de Janiero. More recently, Argentina, following the discovery of Hitler designs on Patagonia, has begun to unearth a widespread spy ring financed and directed from Berlin. Each of these three countries had previously witnessed, over a number of years, a growth of Hitler-heiling brown-shirt Storm Trooper organizations, consorting frequently, as in Argentina and to a considerable extent in Brazil, with the organized followers of Mussolini. In Chile, the Hitlerites even called themselves "Nacistas," which is Spanish for "Nazis."

All of this is a new development which began about four or five years ago, after Hitler came to power and the intensive Nazi drive began for Latin-American trade and for political domination that would assure it. Prior to that time, for centuries, anti-Semitism as a social phenomenon of any importance had been practically non-existent in the Southern Americas, where the Jews constitute less than half of one per cent of the total population. In general, a spirit of broad toleration had prevailed between the numerous highly mixed racial strains. In brief, anti-Semitism in Latin America has been deliberately fostered there by foreign fascist economic—and would-be political-military invaders. No close student of Latin-American affairs, no responsible observer, would venture to deny this. Which is to say: the problem of anti-Semitism is, here as elsewhere in the contemporary world, inseparable from the menace of fascism. This fact, indeed, stands out with particular clarity in the southern half of the Western Hemisphere: Halt fascism, and you halt anti-Semitism. And: you cannot have a fascism, here or anywhere else, that is not anti-Semitic. To cherish any such hope is the vainest of delusions.

Before considering some of the recent more hopeful aspects of the situation—hopeful because they show that freedom-loving people of the Americas are awake to the fascist peril and are struggling to combat it—it may be well to take a glance at some of the characteristic manifestations of Latin-American anti-Semitism since 1934 or 1935.

In the Argentine, where the Nazis in full Storm Trooper regalia were until recently accustomed to

parade with Italian fascisti, we find one of the most vicious Jew-baiters to be met with anywhere, in the person of the well-known novelist, Hugo Wast. (A number of his books have appeared in English.) It is Wast who, falsely taking the name of the Church upon his lips, is responsible for the murderous statement that "The cry, Long Live the Fatherland! must become synonymous with Death to the Jews!" In Brazil we find a variety of Coughlin in Father Cabral, whose recent book, *The Jewish Question,* has been widely read and discussed. And Shr. Anor Butler Maciel, another Brazilian pogromist, in the very title of his anti-Semitic tract, gives his inspiration away: *Nationalism: the Jewish Problem and National Socialism.*

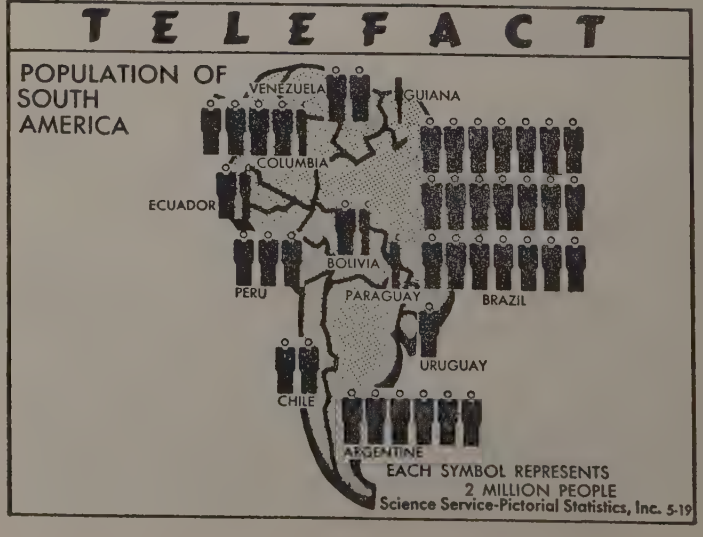
Let us pause for a moment and inspect the arsenal of these South American anti-Semites. We shall discover that it is the old, familiar one, so far as Jew-baiting is concerned. The hoary and lng exploded *Protocols of Zion;* Henry Ford's *The International Jew* (now in a fourth Spanish edition in Mexico) and the excavated articles from the *Dearborn Independent;* Franc Caser's *The Jewish Menace;* the old lies about Kuhn, Loeb & Co., and the Russian Revolution, etc., along with copious translations from Dr. Goebbels and *Mein Kampf.*

In Latin America as elsewhere, however, this open, vicious anti-Semitism is in the long run not as dangerous as is the more insidious and incessant, "cultural" penetration, such as was effected by the Nazis in Brazil, for example, up to the time of the abortive putsch, and which was at its height in 1937. At that period the Nazis had a stranglehold on the press, radio and educational system of the country, with *fifteen leading dailies and eight broadcasting stations under their ownership, and with* 1,400 *German schools, in a large number of which the native language of Brazil, Portuguese, was not even taught.* Nor do we need to list here the innumerable gymnastic Bunds, Turnverein, and similar masked propaganda organizations regimented directly from Berlin. These statements have all been substantiated by detailed figures which the present writer and other students of the Latin-American scene have published in various journals.

The situation in Brazil, bad as it still is in many ways, has undoubtedly been greatly remedied since President Vargas decided to suppress the "green-shirt" Integralistas (native fascists) and their Hitler allies. The schools have been overhauled and the Portuguese tongue restored to its rightful place, while a number of Nazi mis-educators have been sent packing, back to the Third Reich. Press control, on the other hand, has proved a thornier problem; for whatever their ownership, Brazilian newspapers are in good part distinctly anti-Semitic in tone. The radio, too—with technically expert short wave broadcasts direct from Berlin, Rome, Tokyo and Franco Spain—keeps up a constant barrage of pro-fascist, grossly anti-Semitic propaganda, not alone in Brazil, but throughout Latin America. To combat this fascist invasion of the air, with its crowding out of North American stations, is one of the most urgent tasks which the advocates of the new Pan-Americanism and the democratic, liberty loving peoples of this hemisphere must deal with.

Fascism, with its inevitable anti-Semitism, had already made large headway on the southern continent when the Spanish war broke out; but its growth was vastly speeded by the pro-Franco sentiment that was spread among the wealthly ruling classes and certain reactionary sections of the Church hierarchy. This will account for the fact that, during the Spanish struggle, the press of South and Central America was overwhelmingly on the rebel side. It does not mean, however, that Latin-American Catholics as a whole, or even in the majority, were anti-republican. The truth is, the Catholic masses there as in other parts of the world were inclined to take their brand of Catholicism rather from Loyalist Spain, which was at once essentially Catholic and democratic.

But for all of this, the Burgos broadcasts and the Franco press handouts, were bound to have a wide effect; and in addition, we are to remember that the Spanish Falangists (or Fascists) had active



functioning units in every Latin-American country. It was especially in Peru, in democratic Mexico, and in certain Central American and West Indian nations—as in the Dominican Republic, El Salvador, Guatemala—that fascism and anti-Semitism were to be seen growing apace with the pro-Franco feeling.

Such an effect was, indeed, to have been foreseen, since the culture of Latin America is basically Spanish (Portuguese in Brazil). There are those of us here in the United States who did our best to bring home to our fellow countrymen the sinister effect that a Franco vicory would have—well might have—upon our neighbors to the South, and the adverse manner in which it would affect our national interests as well as the cause of world democracy; but we were not listened to. The struggle now, it may be said, has been rendered so much the harder, but the fight is by no means lost. Fortunately, the enemy had already been dealt a number of telling blows.

It was with the Eighth Pan-American Conference of Lima last December, carried out largely in accord with President Roosevelt's "Good Neighbor" policy, that the tide of Latin-American fascism, and with it that of anti-Semitism, began very palpably to recede, as the bulwark of a new all-hemisphere democracy began to rise and take on visible and imposing outlines. The resolution of Lima against racial and religious persecution and encroachments of the Axis powers, is now a matter of record. The only criticism that could be made of the Lima resolutions is that they failed (for diplomatic reasons) to name the aggressor and the persecutor; but naming him was hardly necessary after all!

In March of this year the International Congress of American Democracies convened in Montevideo, Uruguay. Despite the fact that it was handicapped by a heavy governmental-police censorship, this gathering ended with a ringing declaration that "The essentials of democracy are the dignity, liberty and equality of man." While denouncing "totalitarian invasion" and "international fascism," and urging a united and adequate Pan-American defense, this resolution proclaimed: *"Democracy is something more than a form of government. It is a rule of social conduct and living."*

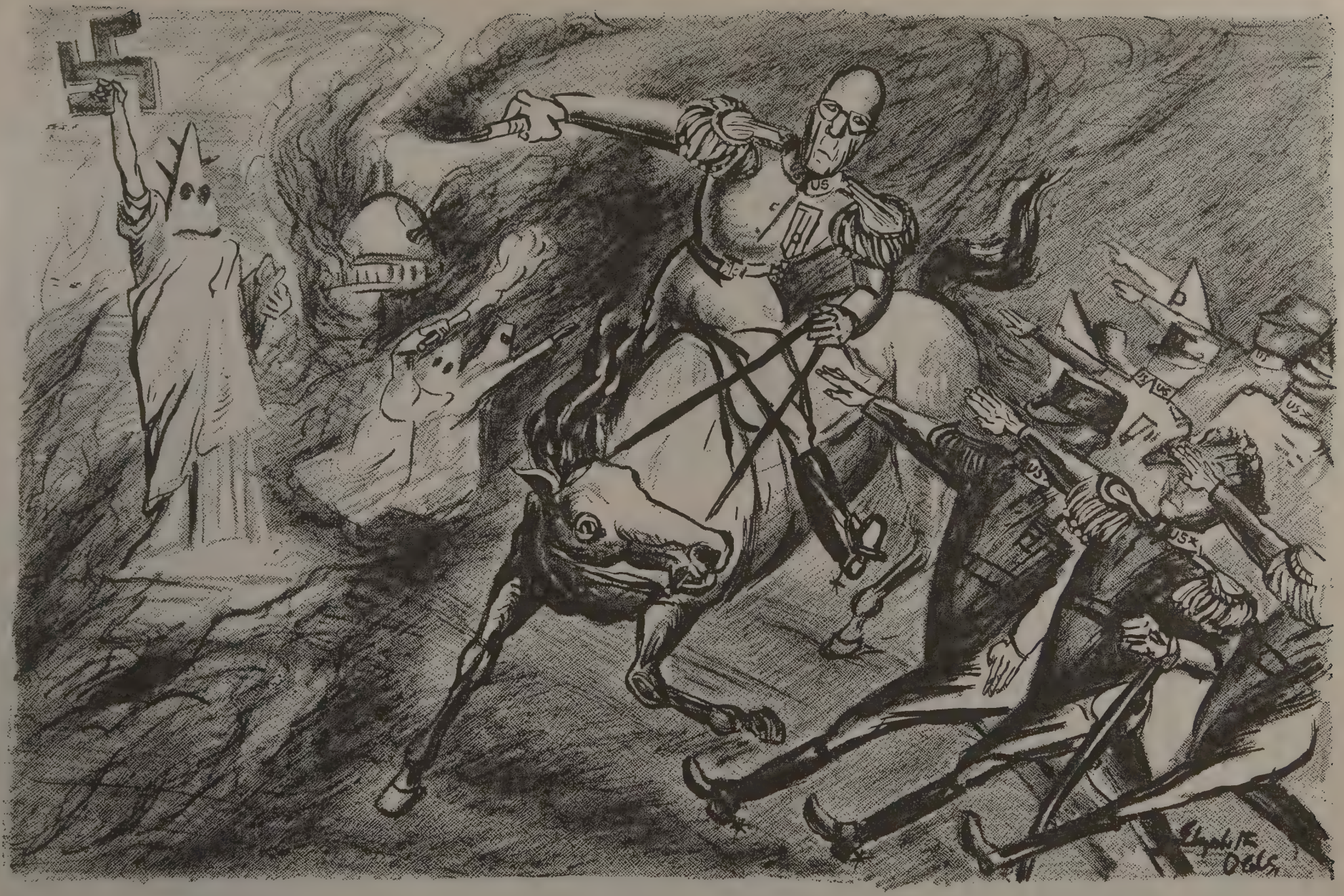
Yet another Pan-American gathering that dealt a well-aimed blow at fascism and anti-Semitism was the first American Conference of the Commissions for Intellectual Cooperation held in Santiago, Chile, under the auspices of the Popular Front government, early in January of this year, immediately following the Lima conference. Though less has been heard of this body, its deliberations struck an even sharper note on the subject of racial and religious freedom and the refugee question. Taking as its keynote "Defense of Intellectual Freedom and the Democratic Ideal: moral disarmament," the Santiago Conference adopted a resolution advocating the opening of frontiers to scientists, artists, professionals, and intellectuals in general, "without any special distinctions motivated by political or religious creed or racial reasons."

That such joint deliberative actions as those taken at Lima, Montevideo and Santiago have had an incalculable and remarkably speedy effect in turning the tide of fascist anti-Semitism, no serious student of Latin-American affairs can doubt. And all this, it may be emphasized once more, is the fruit of the great new spirit of Pan-American freedom and democracy which President Roosevelt has done so much to foster and which has been aptly described as "a New Deal for the Western Hemisphere."

In this article the writer would have dealt at length with the situation in Mexico, our "Good Neighbor" (for an excellent one she is) right across the border, had it not been that this subject was admirably treated by Vera Caspary in the initial number of *Equality*. Here it may merely be pointed out that Mexican anti-Semitism has been deliberately misrepresented, with the object of turning the Jewish people of North America against a progressive democratic government that is, in reality, their friend—and this at the behest of vested interests in the United States, concerned with the violation of the Mexican people's rights. Correspondents such as Frank L. Kluckhorn, of the *New York Times*, expelled some time ago for his zeal in *organizing* events in place of reporting them (so the Mexican government asserts), have been largely responsible for the false impressions that have been disseminated.

As to the other democratic Latin-American republics, much the same situation as in Mexico exists, with Nazis and other fascists carrying on their activities under the shelter afforded them by democratic liberties. This is true of Cuba, though anti-Semitism has been distinctly on the wane there ever since Colonel Batista shook off the yoke of the reactionaries who were holding him back, and emerged

(*Continued on Page* 28)



GEN. MOSELEY SAVES AMERICA

—Elizabeth Olds

HALL OF FAME

GOVERNOR CULBERT OLSEN

. . . patriotism, vision and courage . . .

"A GOOD MAN AMONG the wicked," runs a quaint Chinese proverb, "is like a rose among briars, like a [illegible]d among pebbles." Governor Culbert Olsen's liberalism takes on a dazzling effulgence when compared to the anti-social and un-American acts of the majority of legislators in the Golden State of California. In an orgy of class and racial hatred, the latter have been quite consistently grinding out a slue of bills very frankly designed to cripple organized labor, to discriminate against and persecute aliens.

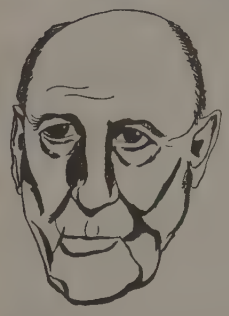
The fascistic and vigilante-minded state legislators rushed through two anti-alien bills of such a vicious character that if signed into law by the Governor would have made the name of California odious to all Americans. One of the bills, A.B. 499, would have prevented any but American citizens to practice medicine in the state. Very openly, it was levelled against refugee doctors from Nazi Germany, Austria and Czechoslovakia. The other and infinitely more dangerous and far-reaching bill, A.B. 470, the so-called Swing Bill, would have denied to aliens the right to relief. Worse yet, it empowered the State Relief Administrator to use relief funds: "In returning indigent or dependent aliens to the country of which they are citizens." In other words, it gave blanket powers to the relief authorities *to deport* all refugees without means and fling them back into the bloody maws of Hitler, Mussolini and Franco.

Accompanied by a statement bristling with indignation, Governor Olsen affixed his pocket veto to both bills. He declared: "It would be un-American to deny food and assistance to the residents and workers in this state, who, through neglect or no fault of their own have been unable to acquire citizenship.

"We have sent millions in relief contributions to all parts of the world. Since when have Americans ceased to regard it as no longer their moral responsibility to alleviate the distress of other human beings, regardless of race, creed, color or citizenship?"

All friends of equality and humanity will applaud California's Governor in his patriotic act.

HALL OF SHAME



GENERAL HARBORD

"a joke that caused no laughter."

MAJOR GENERAL HARBORD, chief factotum of the R.C.A., N.B.C., B. T. C. (Bankers Trust Company to you), etc., etc., perpetrated a joke. It caused no laughter. Indeed, it led him directly into some bad company in this Hall of Shame.

A few weeks ago, the General turned his guns on those poor folks who F.D.R. thought ought to be provided for until the General's Nipponese buddies made the world safe for America. In a genial address at Charlottesville, Va., he declared that those on relief should be deprived of the right to vote. Reason: the presence of reliefers at the polls "is too much like a judge sitting in an action in which he has a financial interest!"

You can readily see why nobody laughed. Apply the same principle to the other beneficiaries of government relief—the railroads, the farmers, the tenants of housing projects and the stockholders of a large number of corporations with which General Harbord may himself have financial connections and, by the same token, they will have to be deprived of the franchise. For shame! Are we suggesting that the patriotic General be deprived of his civil rights? With him and a few of his kind left, election day would be quiet, convenient, economical.

What General Harbord really proposes is the destruction of our democracy. That's why nobody laughed.

Shame, General, shame!

CHRISTIANITY, DEMOCRACY AND RACISM

Maximilian Beck

THERE ARE MANY well-meaning people who still do not understand why Italian Fascism has adopted racism as a national policy. They have not yet learned that the main goal of every dictatorship is the reintroduction of slavery and that racism is employed as a convenient cloak of ideas to help conceal this reactionary purpose.

There are certain convictions which have become so self-evident that we no longer concern ourselves about their origin. Such a conviction is the fundamental equality of all men in the spheres of religion, morals and law. This conviction has been adequately expressed in the belief in the kinship and divinity of all men regardless of race and language, physical and psychical disposition, economic and social status.

Where such convictions strike deep roots in the minds of men, slavery cannot exist because it has become intolerable to good conscience. Where slavery is felt to be wrong, it can be maintained only by means of corrupting and paralyzing the people's spirit. Good conscience in the face of slavery can be regained only by shattering the belief in the fundamental equality of mankind. National Socialism has shown how to achieve this goal with Prussian thoroughness.

The concept of the equality of mankind is a foundation stone of Christianity. Those who would introduce slavery must begin by destroying Christianity. How? By defaming its origin without entering into a discussion of its content. The racists stress the Jewish origin of Christianity and at the same time degrade the Jewish people. They conclude: What owes its origin to such a disdainful people must be inferior in itself.

The racist does not enter into a discussion of Christian ideas. Why? Because it would readily become apparent that racism aims to destroy the very foundations of Christianity. The race-mongers have strained themselves to prevent Christians from seeing their real object. If Christians had become aware of the pernicious design of the race-baiters, they would have guarded against race propaganda from the moment it was launched.

Racism contradicts Christianity. Let us briefly state some of the reasons why:

First, racism denies the sacrament of matrimony. It degrades the marriage institution to an animal performance while imposing upon it the rules of deliberate race-breeding. Indeed, many marriages which have been correctly performed by Christian ministers of religion are held to be invalid, even criminal.

Secondly, racism denies the ethical responsibility of the individual. It maintains that nobody can act other than the instincts and the faculties of his "race" compel him to do. Hence Christian morality and law lose their fundamental meaning.

Thirdly, Christianity demands the struggle of the spirit against the evil impulses of hate and of will to power. Racism, however, sanctions these evil impulses, interpreting as weakness the struggle against them.

Fourthly, racism denies God and deifies Superman. It openly attempts to abolish Christian festivals and introduces old nature rites. It replaces Jesus Christ by the early god of the Sun, and accordingly gives to Christmas the meaning of the pagan solstice celebration. The present German calendars are very instructive in this regard.

Fifthly, racism denies the unity of the spirit. It argues that individuals of different stocks can neither understand one another nor approve the same ideals. This constitutes a flagrant denial of the Christian Church, which purposes to be a real spiritual unity of individuals belonging to the most varied racial groups.

Sixthly, racism denies the unique significance of every individual, valuing the human being only as a member and instrument of a national (*Volkisch*) community. The world-wide historic significance of Christianity, however, lies precisely in this discovery of the immeasurable value of every human being as such. In the Biblical parable of the lost sheep the salvation of one sheep does not count less than that of the whole flock.

Seventhly, racism preaches the right of the strong to destroy and oppress the weak. It preaches

mercilessness toward the downtrodden and the suffering. Thus it is opposed to the demands of Christian charity and morality.

Eighthly, Christianity stresses uniformly the equality of all men, however widely they may differ in inherited faculties and material circumstances. Racism raises inequality to the dignity of political doctrine.

The recognition of the basic equality of all men finds its classic expression in the verse: "What you have done to the least of My brethren, you have done to Me." "Me" does not mean anybody less than God Himself.

It is apparent that a religion founded upon these ideas necessarily stands in the way of the re-establishment of slavery.

Racism, however, has proved to be a useful instrument in overcoming the opposition which Christianity has created. As briefly indicated, the method is to degrade Christianity by declaring it the creation of the despised Jewish people. Likewise, the racist adopts Nietzsche's doctrine of the evolution of morality. Nietzsche derived morality from the instincts of hate and vengeance prevailing among a people of escaped slaves. According to this theory the Jews denounced as ethically evil all the utterances of power while they themselves were delivered over to the will of the oppressor. On the other hand, they held to be ethically good what was useful to poor, weak and unprotected men: pity, humanity, freedom, equality and justice.

Now as a matter of biological and historical fact, peoples and individuals differ from each other by strength and weakness, by power and lack of power, by fortune and misfortune. But racism derives these differences from fixed racial desposition and faculties, by means of which peoples and individuals are alleged to have preserved themselves in the course of historic struggles. It is these differences, contend the advocates of racism, that split nations and states internally into the governing and the governed; even the difference of classes within a nation or state thus becomes the difference between "competent" and "incompetent" *races*.

Racism thus proves to be a useful ideological instrument to overcome the opposition against the reintroduction of slavery. Obviously this means the destruction of all the basic principles of democracy. Freedom and slavery are contradictory. If nations stand in the same relation to each other as masters and slaves, war becomes necessarily permanent. Free self-government cannot exist where superior master-races rule over inferior slave-races. Racism is essentially and uncompromisingly anti-parliamentary, anti-democratic, and anti-Christian.

Finally, Fascism and National Socialism owe their rise to the indolence of their enemies, an indolence which was possible because of the evident absurdity of their goals. From the first, these goals appeared so ridiculous that their enemies never took them seriously. After all, could there be anything more preposterous to the mind of a twentieth-century European than the deliberate re-establishment of slavery? Yet anyone who knows the practice and ideology of racism cannot doubt the seriousness of the racist attack on democracy.

In conclusion, it must be stressed that the abrupt, decisive manner in which the dictatorships have re-established the enslavement of mankind is not accidental. It is caused by the twofold struggle that the imposition of slavery must wage, not only against the barriers inherent in religion and democracy, but also in opposition to the potent political and economic realities of our machine age. Hitherto slavery was an attack against the religious, ethical and legal foundations of our civilization. Today it is also the extreme of economic absurdity.

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This valuable work is a veritable arsenal in the war against anti-Semitism; to the gentile it should come as a revelation of what and who the Jew really is . . .
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Books

AN INSPIRED CHAMPION

NOT PEACE BUT A SWORD. *By Vincent Sheean. 365 pp. New York. Doubleday, Doran & Company, Inc.* $2.50.

THE EBRO AND MADRID, Prague and London, Evian and the Sudetenland are the scenes of Vincent Sheean's most recent explorations. He took the "Thirteen Bus" in London and surveyed Great Britain's greatness and decay. He bade farewell to the "last volunteer," Jim Lardner, who was last seen somewhere on the Ebro. The machine guns of Madrid's University City did not keep Sheean awake in his hotel room, although he heard them clearly.

There were dead along the Ebro, and German shells splashed human flesh on the walls of Madrid. They were the flesh of men, women and children. Vincent Sheean does not write about such horrors, although he saw them. Evidently, he knows that the world is surfeited with mass-murder. He has seen it all, and more. He has seen beneath the surface.

He saw it on the road from Prague to the heart of the Sudetenland at the time of the crisis. It was a wayside inn, near the language frontier, where Czechs and Germans have lived together for centuries. Sheean simplifies the unpronounceable name of the inn into Horse's Neck. As he knows it, this roadside tavern is more important than Hitler and all the fascist dictators. It was run by a big, gloomy woman and by lumbering farmers of the neighborhood. Their ancestors may have been of Czech origin—they looked like Czechs but talked German. "Wir sind keine Tschechen," they said, and their words were packed with hatred. They believed that Prague was in the Bolshevists' pay, and worshipped Hitler, whose every word they adored. "How beautifully Hitler understood Horse's Neck. This was his strength, I thought," Vincent Sheean writes. "He was one with that dark-browned woman, those sullen farmers, those people whose answer to anything and everything was: 'Wir sind keine Tschechen.' He knew that no truth mattered in the least where their fundamental likes and dislikes were concerned, and that by the unremitting use of simple lies, highly colored and calculated to arouse indignation, likes and dislikes could be easily transformed into burning passion. . . . The inn kitchen at Horse's Neck imposed its philosophy upon the world."

The philosophy of the inn kitchen has swept the English ruling classes—Munich was the result. Chamberlain acted as a good Englishman, he thought. In fact, he acted as a good fascist. Unconsciously, the Prime Minister was true to the eternally valid principle of the rulers when he helped Hitler and Mussolini win the Spanish Civil War, even though the price was Gibraltar and Britain's might. He could not have been as stupid as not to see that the non-intervention commission was a smokescreen for the fascists. He had to choose between England and his class interests. He must have consoled himself with the thought that he owed loyalty to his interests.

The philosophy of the wayside inn is also sweeping the United States, even though resistance to Hitler's destructive creed is stronger here than in most other countries. America admits only as many emigrants from Europe as the regular, peace-time quota. "Nobody can pretend," Sheean says, "that fifty thousand Jewish emigrants would make any appreciable difference to the hundred and thirty million people who live in the United States."

Several good books have been written about recent events in Spain and the former Czech republic. The authors of some of them saw the real significance of today's events and their pages are burning with indignation. In some cases, perhaps, they are a trifle too subjective and we know that the modern man prefers to gather his own momentum on the basis of a factual narrative. Vincent Sheean's is just such a book. He plays down the horror; there is so much of it that it blinds us. The burning intensity of his pages is fed by facts. Sheean has the right word for what we have been trying to say for a long time. He makes us know, not merely feel, the humiliation of living in the Age of Hitler. He shows us that the Fuehrer is not merely the shame of Germany, but of the entire world. He is a product of decomposition—decay. From time to time the reader feels like jumping up and wanting to do something to put a stop to this nightmare. It is good to know that truth, too, has its inspired champions.

EMIL LENGYEL.

A TEACHER'S GUIDE TO DEMOCRACY

AN AMERICAN ANSWER TO INTOLERANCE. *Teacher's Manual Number 1. Junior and Senior High Schools. 128 pages. Council Against Intolerance in America, 60 East 42nd St., New York, N. Y. No Charge to Teachers.*

AS EDUCATORS EMERGE from the dim valley of academic traditionalism onto the bright hilltop of humanitarian vision, they need guideposts. The valley was remote from pricking contacts with reality. In that area of cool facts and detached knowledge, teaching was simple and untangled. It was simple-minded because it had little to do with living.

Teaching today on the hilltop of human relationships and long view perspectives is difficult. Teaching to live is bound to be an intricate affair and educators coming into this brave new world need a clearly marked path. There are too few of them.

This Manual has an impressive list of advisory council and co-chairmen, ranging from educators like Goodwin Watson and Dr. Eduard C. Lindeman to publicists like William Allen White. Some of the names cheer the iconoclast and others allay the fears of the hesitant. The superintendent who must consider the critical attitude of conservative parents can choose this Manual as a guide for his staff without qualms. For the authors have turned the floodlight of analysis upon institutions, ideas and people which are unpopular with the average American public. Realizing that the climber must become acclimated to mountain top air, they have shown a common sense attitude in using frequently the well-known stops of Lincoln, Jefferson and Franklin.

The authors have been wise; they have also been comprehensive, concrete, clear. There is some theory (indeed the weak spot lies in its didactic tone at times), but there is more of specific and thorough planning for actual classroom use. Each one of the four divisions; namely, recognition of prejudice, study of propaganda devices, affirmation of American ideals, accurate knowledge in propaganda domains, is followed through from explanatory introduction to complete descriptions and examples of application. It can be used as a text for an integrated program of social science and literature, or part of it as a unit of a single course. Teachers who must prepare assembly programs as well as librarians who must make out bibliographies will find it practicable and new.

The Manual calls itself "experimental form" and so we offer two suggestions for the use of certain teachers. First, give more examples of propaganda in the past —take that of Greece, or the French Revolution or the Boer War. The teacher who deplores the exclusively modern emphasis in education today will look for analogies in history. They are legion.

Secondly, meet the specialist's objection of "art for art's sake" by a thesis on just that point. Is Silone an artist or a propagandist? Was Zola? Such questions might allay the fears of the English teacher who is afraid her favorite field is neglected.

On the whole, however, the job is an inspired and a painstaking one. And there will be reasons for rejoicing when senior and junior schools recognize the validity of its argument and the soundness of its educational procedure.

KATHARYN MANSELL.

A DISTORTED PICTURE

MEN AGAINST HITLER. *By Fritz Max Kahen.* 258 *pp. The Bobbs Merrill Co.* $2.00.

ONE PICKS UP this book with the expectation of learning something about those active forces which are arrayed against Hitler and the Nazi system in Germany today. However, one is obliged to put it away with a sense of deep disappointment. Should one wish to believe the author, who by the way is rather obscure as a political figure, he is the head of the underground movement in Germany. The author, however, is able to tell so little about this movement, that its existence hardly seems credible. Furthermore, on reaching the end of the book, one cannot but wonderingly ask oneself what Herr Kahen has against Hitler anyway, since in principle he seems to be in no disagreement with him. The inference appears clear: he would like to see either the Kaiser or himself in Hitler's boots.

Herr Kahen too demands colonies and "lebensraum" (living space). But he would acquire them by peaceful means. Hitler too prefers to achieve the enslavement of nations and countries by "peaceful" methods. It's cheaper that way. From all this one can see that books such as this one do more harm than good to the anti-Nazi movement and in the minds of the unalert and unthinking reader creates a completely distorted picture of the truly heroic underground movement in Germany.

J. FLAVIUS.

THE PATRIOTISM OF THE JEW

FOR THE HONOR OF THE NATION. 256 *pp. Plymouth Editions, Inc.* $2.50.

THE TITLE OF this handsome volume is derived from the following statement by President Theodore Roosevelt: "From the day of the founding of the Republic, we have had no struggle, military or civil, in which there have not been citizens of Jewish faith who played an eminent part *for the Honor of the Nation.*"

Most of the material in this book, telling the truth about the Jew by non-Jews, was originally compiled by the late Samuel W. McCall, former Fovernor of Massachusetts, under the title, "The Patriotism of the Jew." Contributors to this volume are such men as the late Pres. Charles W. Eliot of Harvard, Bishop William T. Manning of New York, former U. S. Ambassador to Germany James W. Gerard, Ray Murphy, past Commander of the American Legion, Dr. Everett R. Clinchy, George Gordon Battle, Henry Ford, and Robert A. Taft. In view of Henry Ford's recent activities, the publication of his famous letter of apology for printing the spurious "Protocols of the Elders of Zion" in his Dearborn Independent is only of documentary interest. The book, incidentally, contains an expose of these forgeries which Father Coughlin, because of his great concern for truth and justice, no doubt, continues to reprint in his magazine *Social Justice.*

Since anti-Semitism is a weapon for dividing the people, and serves as a means for diverting them from tackling their common problems, the struggle against anti-Semitism (to which this book contributes with facts and figures) is a battle not merely in defense of the much-maligned Jew, but in defense of democracy and "for the honor of the nation."

M. A.

FIGHTING ANTI-SEMITISM

"WE HOLD THESE TRUTHS . . . "

The League of American Writers. 381 *Fourth Avenue, New York, N. Y.* 25c. *Special prices for quantity orders.*

THE LEAGUE OF AMERICAN WRITERS, in preparing and issuing "We Hold These Truths . . . " has performed a task worthy of the literary profession. This handy booklet contains over fifty brief, pointed discussions of anti-Semitism. They are written by men and women whose names and achievements in every walk of life are known and applauded by millions of Americans. Statesmen, writers, labor leaders, clergymen, and educators not only condemn anti-Semitism as barbarous and un-American and turn its many-colored garments inside out, but also tell us in simple and direct language what we can do to stem its growth. There is general agreement that this is no time to sulk or to lament, it is a time to organize and to act. As an admirable introductory essay puts it, "Today we must again defend the ideals of freedom of peoples, of social equality, of freedom of worship. We are back at Valley Forge. We have once again to sign our Declaration of Independence." We warmly recommend this valuable booklet to our readers. To all the organizations engaged in the struggle against anti-Semitism, the additional references, list of anti-Semitic organizations, and statements by scientific associations will be extremely helpful.

L. W. S.

LATIN AMERICA FIGHTS ANTI-SEMITISM

(*Continued from Page* 21)

as a true leader of the people. In Columbia, which someone has termed "a fortress of democracy," anti-Semitism does not exist as a social force. In Ecuador, anti-fascist demonstrations have been growing more and more numerous in recent months. Chile, as we have seen, is determined to root out anti-Semitism, along with all other manifestations of fascism.

The latest news, as this article is written, is not quite so heartening: the seizure of dictatorial power and the setting up of a "totalitarian" regime in Bolivia, by President German Busch, who, it may not be generally known, is the son of a German physician and who has a Japanese brother-in-law. There is now a distinct threat, which Pan-American democracy must face, that for economic reasons, having to do chiefly with oil, Bolivia will line up with Germany and the other Axis powers. This will inevitably mean the intensification of a government-stimulated anti-Semitism which has been flaring for some time, in both Bolivia and Paraguay.

Notwithstanding such a setback as this, it may be reiterated that the democratic peoples of this hemisphere are by now thoroughly aroused to the fascist-anti-Semitic peril and that they are waging a valiant fight, one which, in the end, is bound to result in "the coming victory of democracy."

Correspondence

Editors, *Equality*:

I am reading *Equality* with a great deal of interest, and I feel your magazine has already become an important weapon in the struggle against barbarism.

KLAUS MANN.

Editors, *Equality*:

Many thanks for sending me copies of the May and June issues of *Equality*. You certainly have a fine periodical, and a timely, challenging mission. Will you please accept my congratulations and best wishes that your achievements measure up to your highest expectations.

I've taken the liberty of reprinting in the July-August number of The Jewish Braille Review your article on Sholom Aleichem, and the story "The High School" which, in your version, I find more suitable for my "family" of Jewish and non-Jewish readers.

With renewed good wishes.

LEOPOLD DUBOV, *Exec. Director*,
The Jewish Braille Institute of America, Inc.

Editors, *Equality*:

Isn't there something that can be done to prevent Coughlinites and other anti-Semites from making false and misleading statements against the Jewish race and arousing race hatred?

One evening my attention was drawn to a vast crowd which was standing in the roadway of University Avenue and Fordham Road, Bronx, N. Y., in front of a church, known as St. Nicholas of Tolentine. Thinking that a serious accident had occurred, I walked over to the gathering. Much to my amazement and horror, I discovered that the crowd had assembled to listen to Coughlinites make slanderous and damaging assertions against the Jewish faith.

Each and every statement uttered by these speakers was false, malicious, and most antagonistic to the Jewish race. However, in order to protect themselves, these inciters of upheaval and race hatred refrained from openly using the word "Jew," but branded members of the Jewish faith with the following ugly names: "Lousy Communist," "Arab Tribesmen," "Oriental Tribesmen," and "Red Friends." They urged the audience to "Buy Christian," "Vote Christian," and "Act Christian."

These appalling and dangerous remarks were accepted by an eager, cheering, and applauding audience, without questioning and thinking about the truthfulness of the accusations.

The speakers, in the presence of several policemen, who stood by, and did nothing, complained that they did not have enogh police protection in New York City. They threatened that if they deemed it "necessary, they would take things in their own hands and shed blood in order to fight their enemies, the Arab tribesmen." They accused President Roosevelt of "alliances with Communist Russia."

This deplorable demonstartion occurred in front of Church property in the presence of the American Flag in order to mislead the audience under the guise of American patriotism and Christianity. In this fashion, the Coughlinites have been permitted to take possession of our streets and expound their false, degrading, and slurring accusations, urging riots and race hatred.

I hope and believe that you will do everything in your power to end this fast growing menace to American and Democratic principles.

MILDRED FINEGOLD.

We call the attention of Reader Finegold to our editorial "Mayor La Guardia Must Act." Watch the columns of EQUALITY for the developments in the fight against anti-Semitism.—Editors.

QUESTIONS AND ANSWERS

Question—As a club leader of Protestant young people between the ages of 15-16, I should like to assign a pamphlet on anti-Semitism to be read by my group in advance of discussion. Can you recommend a good pamphlet?

—HELEN STRACK (New York)

Answer—There is a popular pamphlet entitled "Anti-Semitism — A Threat to Democracy," which can be obtained for five cents from Rev. Theodore DeLuca, Wakefield, Mass.

Question—I understand that an organization in New York has analyzed scientifically Mr. Coughlin's fascist propaganda. Can you direct me to this organization?

—CHARLES RYAN (Toledo, O.)

Answer—The Institute for Propaganda Analysis of 130 Morningside Drive, N. Y. C., has published a pamphlet entitled "Father Coughlin — Priest and Politician," which can be obtained for 25c. A more exhaustive treatment of Coughlin's anti-democratic propaganda has just been prepared under the auspices of the Institute for Propaganda Analysis and published in book form by Harcourt, Brace & Co., New York. The book is entitled "The Fine Art of Propaganda." Cloth binding, $1.50; paper binding, 75c.

Question—Is it true that all Catholics are followers of Father Coughlin?

—J. J. TICHERT (Boston, Mass.)

Answer—By no means. Many Catholics see through the Fascist pretensions of Father Coughlin and deplore the fact that a priest who has dedicated himself to preach Christ's teaching of love and tolerance should employ religious sanctities to confound his followers and to introduce Fascism into democratic America. Many Catholics have expressed their abhorence of Father Coughlin's un-Christian anti-Semitism. *The Catholic Worker* and *The Commonweal* have repeatedly denounced anti-Semitism. Encouraging evidence of the fact that many Catholics oppose anti-Semitism was the recent formation of the Committee of Catholics to Fight Anti-Semitism, embracing many influential Catholics in America. The Committee publishes *The Voice*, a monthly tabloid, in defense of human rights and in opposition to anti-Semitism. Copies of *The Voice* (price 5c) can be obtained at 261 Broadway, New York, N. Y.

Question—Can you supply me with a price-list of selected pamphlets on anti-Semitism?

—GWENDOLYN HARRIS (Chicago)

Answer—You can obtain such a price list free by sending a stamped, self-addressed envelope to the Religious Committee, American League for Peace and Democracy, 79 Fifth Avenue, N. Y. C.

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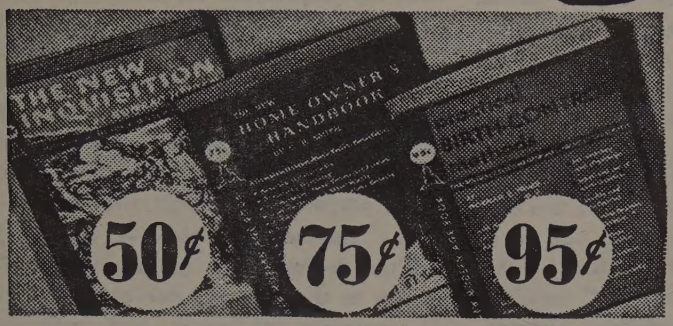

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The Life and Documents of American Democracy
by Maury Maverick. JUST PUBLISHED. "Democracy, to me, is liberty *plus* economic security. To put it in plain language, we Americans want to talk, pray, think as we please—and eat regular. I say this because there is a lot of nonsence in talk about liberty. You cannot fill the baby's bottle with liberty."—*Maury Maverick.* 75c

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by W. O. D. Pierce. "This imely book is an encyclopedia of the inception and development of all types of modern aircraft . . . as well as a valuable study of the use and effect of the airplane in modern war."—*Major Gen. William C. Rivers. U. S. Army, Retired.* JUST PUBLISHED. 50c

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by Margaret Fishback. With illustrations by *Helen E. Hokinson.* "If you can imagine Baedeker combined with Mrs. Lindbergh and Mrs. Halsey, you will get an idea of the triumph of this guide to etiquette, which brings together sane advice and about 632 laughs, titters, and howls."—*Esquire.* 75c

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by Erika Mann, with an introduction by *Thomas Mann.* "The ominous story of goose-stepping, straight-jacketed German youth." "An immensely important book."—*The Nation.* 50c

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by John Steinbeck. This novel by the author of "The Grapes of Wrath" is considered by many to be one of his best. *A Modern Age reprint.* 25c

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by Ignazio Silone. A great novel about Fascist Italy—a nearly incredible but true story of a lost cause in a small Italian village. *A Modern Age reprint.* 35c

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by Cora, Rose and *Bob Brown.* A priceless and sprightly new guide for those who must stretch their food dollars, by the famous culinary family whose *Country Cook Book, Ten Thousand Snacks,* etc., are known wherever good food is prepared. *Clothbound,* 50c

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by Louis M. Hacker, Rudolph Modley and *George R. Taylor;* 76 pictorial charts. A streamlined, functional history, sound in scholarship and without a single dull page. "Unexcelled at almost any price."—*Washington, D. C., News.* "An extraordinary bargain."—*The New Republic.* 75c

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Digest of the Press

PRO-PATRIA

The following is an appeal issued by the Descendants of the American Revolution.

There is a strong movement within the United States designed to merge all organizations that fall in a patriotic classification into one gigantic Coalition. The notorious retired Major General George Van Horn Moseley has been selected to lead this projected "Patriotic Federation."

"Scoundrels," as Samuel Johnson long ago pointed out, "often take refuge behind the sheep's clothing of patriotism."

The Institute for Propaganda Analysis, headed by Professor Clyde R. Miller of Columbia University, stated in a recent Bulletin that over 800 Fascist inspired organizations are working today to destroy democracy and set up a Nazi-Fascist government in the United States. Many of these subversive groups masquerade as ultra-patriotic in order to mislead genuine patriotic societies into accepting their un-American philosophy. We hope that all sincere patriots who are interested, as we are, in maintaining our traditional American democracy will not be misguided by these vociferous individuals who wave an American flag in one hand and give a fascist salute with the other.

A THREAT TO DEMOCRACY

In view of the above statements, the Descendants of the American Revolution urges all patriotic organization *to reject courageously and publicly* membership in any Coalition promoted and inspired by such proponents of hatred, intolerance and prejudice as George Van Horn Moseley, Fritz Kuhn, Charles E. Coughlin, George Deatherage, William D. Pelley, Robert Edmondson, Gerald Winrod, Gerald Smith, Senator Reynolds, Allen Zoll, George W. Christians, Henry Allen, Col. Sanctuary, James True, and others of such ilk. It is preparing the ground for fascism in the United States when such individuals take advantage of the prevailing discontent of large sections of the American population to attack the present government, which actually represents the will of the people. Furthermore, it undermines the very democratic foundations of the government itself, and betrays the principles for which our forefathers fought and died.

COMMITTEES OF CORRESPONDENCE

The Descendants of the American Revolution, pledged to maintain the freedom loving traditions of our country, to uphold the liberties guaranteed to all by the Constitution of the United States, (so clearly defined in the Bill of Rights) stand ready and eager to cooperate with all other genuine patriotic groups. It is our belief that coordination of activities is important if we are to combat effectively the fascist tyrants hiding in the folds of the Star Spangled Banner. To this end we invite your comments on, and your participation in a modern version of the "Committees of Correspondence" initiated during the American Revolution. Through this medium we may exchange information about anti-democratic conspiracies motivated by spurious "patriotic" groups.

CATHOLIC WAR VETERAN CONDEMNS ANTI-SEMITISM

Thomas J. Walsh, Natl. Commander of the Catholic War Veterans, in joining the Committee of Catholics to Fight Anti-Semitism, said:

"The friendly feeling existing between all the members of the numerous veteran organizations in the United States, is indicative of the common cause for which we are all working, and the Catholic War Veterans are happy to participate in any program which will help to dispel hatreds of any nature. In joining your Committee, I reiterate the sentiments expressed by our Founder, Father Higgins, and our National Chaplain, Father Quinn, 'by deed and word to oppose anti-Semitism and racial and religious bigotry.' The Catholic War Veterans stand for the teachings of Christ to 'Love thy neighbor,' and the principle set forth in our glorious United States Constitution, 'that all men are created equal.' We are striving for the day when all peoples will believe in the Fatherhood of God and the Brotherhood of man and religious and racial hatreds will be memories of the past."

THE AMERICAN PATTERN OF ANTI-SEMITISM

Excerpt from Editorial in the Catholic "Interracial Review," July, 1939.

Thus there have been two main points of weakness in our national unity that makes us a natural victim to an epidemic of prejudice: the acceptance of a substandard status of racial inferiority, and the resulting malady of race prejudice.

The existence of this chronic national malady of prejudice and the example of group proscription made America much more susceptible to the rapid spread of anti-Semitism. And this wave of anti-Semitism with its hates and counter-hates has jeopardized the security of other racial and religious minorities. Anti-Semitism is utterly indefensible and it should be combated through an enlightened and constructive program of education. At the same time, it must be recognized by those combating anti-Semitism that anti-Negro prejudice is equally indefensible.

The *Interracial Review* is convinced that the denial of the full rights of citizenship to the Negro is one of the causes of recurrence of racial and religious bigotry and prejudice because it has served to keep alive the idea of restrictions and denials based upon race, creed or color. It has become increasingly evident that the open, notorious and continuous policy of anti-Negro discrimination is a fundamental obstacle to our national unity and to the harmonious relations between all groups of Americans.

CRIME AND THE FOREIGN BORN

From "What Makes Crime" by Winthrop D. Lane. Public Affairs Committee Pamphlet No. 34.

Many people think that people born in other countries commit more crimes in this country than are committed by native Americans. That is not true, as has been shown over and over again. One reason why some people still think this is that they believe they notice so many foreign-looking names of criminals in the newspapers. A name, however, may be an alias and this kind of evidence is unsound. One of Chicago's best known gangsters a few years ago was known by a name that was obviously Irish, but he was born in Minnesota and his parents were of French-Canadian stock. The reports of the Federal Bureau of Investigation show that for every 100,000 foreign-born whites in the total population, 209 were arrested and fingerprinted in 1938. The corresponding figure for native whites was 571. In other words, 2.7 times as many native whites were arrested and fingerprinted as foreign-born whites in proportion to the total number of both.

Will You Help Stem the Wave of Bigotry?

EQUALITY has quickly won for itself an important niche in the hearts of those men and women who have the courage to stem the rising tide of racial and religious bigotry.

EQUALITY has provided an answer to bigotry in articles by Dorothy Thompson, Helen Hayes, Harry Emerson Fosdick, Dorothy Canfield Fisher, Donald Ogden Stewart and others.

How can the inciters of anti-Semitism and race-hatred be fought? **EQUALITY** each month is crammed with material useful to all who would defend the American way against the activities of Father Coughlin, General Moseley and William Dudley Pelley.

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Sept., 1939

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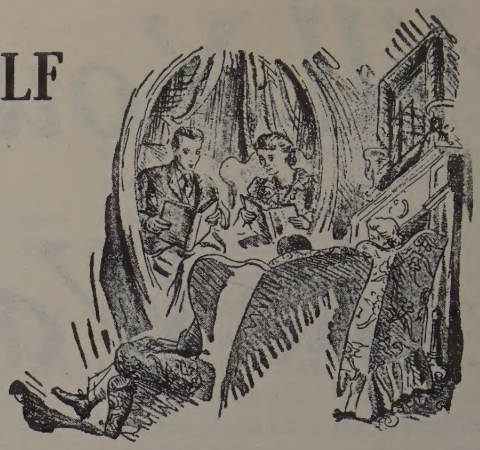

Here is a list of some good books widely talked about during 1938. Check those you wanted very much to read—and those you did read.

This list represents the 1938 books which have been most in demand by our members.

YOU INTENDED TO READ	NON-FICTION	YOU DID READ
☐	Benjamin Franklin—Carl Van Doren	☐
☐	With Malice Toward Some—Margaret Halsey	☐
☐	The Horse and Buggy Doctor—Arthur E. Hertzler	☐
☐	Fanny Kemble—Margaret Armstrong	☐
☐	Philosopher's Holiday—Irwin Edman	☐
☐	The Coming Victory of Democracy—Thomas Mann	☐
☐	Listen! the Wind—Anne Morrow Lindbergh	☐
☐	The Evolution of Physics—Albert Einstein & Leopold Infeld	☐
☐	Out of Africa—Isak Dinesen	☐
☐	Andrew Jackson—Marquis James	☐
☐	The Promises Men Live By—Harry Scherman	☐
☐	The Summing Up—W. Somerset Maugham	☐
☐	The Fight for Life—Paul de Kruif	☐
☐	Hell on Ice—Commander Edw. Ellsberg	☐
☐	The Folklore of Capitalism—Thurman W. Arnold	☐
☐	Red Star Over China—Edgar Snow	☐
☐	The Tyranny of Words—Stuart Chase	☐
☐	This Is My Story—Eleanor Roosevelt	☐
☐	A Southerner Discovers the South—Jonathan Daniels	☐
☐	Dry Guillotine—Rene Belbenoit	☐
☐	The Importance of Living—Lin Yutang	☐
☐	Madame Curie—Eve Curie	☐
☐	R.F.D.—Charles Allen Smart	☐
☐	Fashion is Spinach—Elizabeth Hawes	☐
☐	The Arts—H. W. van Loon	☐
☐	Savage Symphony—Eva Lips	☐
☐	Four Hundred Million Customers—Carl Crow	☐
☐	A Puritan in Babylon—William Allen White	☐
☐	Goliath: The March of Fascism—G. A. Borgese	☐
	FICTION	
☐	The Yearling—Marjorie Kinnan Rawlings	☐
☐	The Citadel—A. J. Cronin	☐
☐	Great American Novel—Clyde Brion Davis	☐
☐	Joseph in Egypt—Thomas Mann	☐
☐	What People Said—W. L. White	☐
☐	Winter in April—Robert Nathan	☐
☐	The Turning Wheels—Stuart Cloete	☐
☐	Imperial City—Elmer Rice	☐
☐	Rebecca—Daphne du Maurier	☐
☐	All This, and Heaven Too—Rachel Field	☐
☐	My Sister Eileen—Ruth McKenney	☐
☐	Northwest Passage—Kenneth Roberts	☐
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☐	Promenade—G. B. Lancaster	☐
☐	And So—Victoria—Vaughan Wilkins	☐
☐	Count Belisarius—Robert Graves	☐
☐	Testament—R. C. Hutchinson	☐

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Joseph in Egypt, by Thomas Mann

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Publishers submit all their important books to us. These go through the most careful reading routine now in existence. At the end of this sifting process, our five judges choose one book as the book-of-the-month.

You receive a carefully written report about this book *in advance of its publication.* If you decide from this report that it is a book you really want, you let it come to you. If not, you merely sign and mail a slip, saying, "Don't want it."

You Still Browse In Bookstores

Scores of other recommendations are made to help you choose *among all new books* with discrimination.

If you want to buy one of these from the Club, you can get it by merely asking for it. Or you can use these reports (we find that most of our members do) to guide you in buying these miscellaneous recommended books from a favored bookseller.

In other words, instead of limiting your reading, this system widens it. You can browse among the books as always, but now do it intelligently; you know what to look for.

Once and for all this system *really keeps you from missing the new books you want to read.* You do actually buy and read those you want, instead of confessing sadly to friends, "I never got around to reading that!"

In addition, there is a great money-saving. Time and again our judges' choices are books you ultimately find yourself buying anyway, because they are so widely talked about. (Outstanding examples of these in 1938 were THE YEARLING, WITH MALICE TOWARD SOME, THE HORSE AND BUGGY DOCTOR, and a list of others too long to include here.) *For every two books-of-the-month you buy you receive, free, one of our book-dividends.*

Free Books You Get

These book-dividends represent a unique system of saving through quantity production. The resulting economy is extraordinary. For every $1 you spend for a book-of-the-month you actually receive over 75¢ back in the form of free books.

Some of the actual book-dividends distributed within recent months is the best indication of what can be done by this system: they included BARTLETT'S FAMILIAR QUOTATIONS (a special $6 edition); JOSEPH IN EGYPT (2 vols., $5); the Pulitzer Prize edition of ANDREW JACKSON, by Marquis James ($5); MADAME CURIE, by Eve Curie ($3.50); THE ARTS, by Van Loon ($3.95). These books were *given* to members—not sold, mind you!

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You pay no yearly sum to belong to the Book-of-the-Month Club. *You pay nothing, except for the books you buy.*

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